

A Preliminary Survey of the Cyprus Bayānī Corpus

Part I: The Works of the Bāb

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هو العلى

(Revised with slight corrections from 22 September 2016 version)

Abbreviations

asmāʾ kullu-shayʾ = *kitāb-i- asmāʾ kullu-shayʾ* (the Book of the Names of All-Things)

CUL = Cambridge University Library (Browne Collection)

panj shaʾn = *kitāb-i-panj shaʾn* (the Book of the Five Grades)

JRASGBI = The Journal of the Royal Asiatic Society of Great Britain and Ireland

INBA = Iranian National Bahaʾi Archives

MS = manuscript; MSS = manuscripts

Sources = Denis MacEoin *The Sources For Early Bābī Doctrine And History: A Survey* (Leiden: 1992).

Introduction

The following is the first instalment of two to a preliminary survey of the Bayānī¹ corpus held in Cyprus, a bulk of which (47 volumes) were graciously sent to me as scans in August 2016 by a member of the Bayānī community:² a manuscript corpus (currently as of October 2016) standing at an approximate 59 volumes of various Bābī scriptural and related texts (this number may gradually expand in the future beyond this number) whose originals are all privately held.³ The material received was inclusive of 11.2GB of scans (several of them Pdfs) with a number of duplicates among them. All are high quality resolution. Much gratitude is owed to Dr. Ezel Orfi, a grandson of ‘Abd’ul-‘Alī’s and a direct descendent of Subḥ-i-Azal, for making this corpus of Cyprus MSS available and granting permission for them to be scanned.

Developments regarding this corpus of MSS were first learned about in the course of skype conversations and email exchanges between two Bayānīs and myself from late 2015 to early 2016 where it was established that a bulk of this important, primary source Bayānī material had all been recently scanned (a few of the notes inside the sub-divided folders indicate that the scanning had been undertaken as recently as the last four-five months of 2015). The originals to all of the scanned material are the contents of the remaining family heirloom of Bābī MSS held by the Azal family in Cyprus since the passing of the family patriarch Subḥ-i-Azal on 29 April 1912.⁴ These are inclusive of copies made in the personal

¹ I will not be repeating general orientation issues here. For those interested, see my *Invoking the Seven Worlds: An Acrostic Prayer by Mīrzā Yaḥyā Nūrī Ṣubḥ-i-Azal*, originally published in **LUVAH: Journal of the Creative Imagination** (Spring: 2013), online: https://www.academia.edu/3588368/Invoking_the_Seven_Worlds_An_acrostic_prayer_by_M%C4%ABrz%C4%81_Ya%E1%B8%A5y%C4%81_N%C5%ABr%C4%AB_%E1%B9%A2ub%E1%B8%A5-i-Azal (retrieved 16 September 2016). Note that here, as in the article cited above, the terms Bayānī, Bābī and Azalī Bābī are interchangeable.

² Received: 30 August 2016.

³ Twelve more volumes of text from this collection have recently been scanned, raising the present number to fifty-nine (59) volumes. These twelve volumes of MSS are writings of Subḥ-i-Azal. As of this present revision, we have not received copies of these additional twelve and as yet do not know which works of Subḥ-i-Azal they may be (31 October 2016).

⁴ MacEoin incorrectly has ‘1911’ in *Sources*: 33.

handwriting of Subḥ-i-Azal himself of a few important works by Siyyid ‘Alī Muḥammad Shīrāzī, the Bāb (d. 1850), the subject of the first part of our preliminary study here.⁵ Only one **MS** volume of the Bāb’s writings in this collection was copied by another hand, namely, by ‘Abd’ul-‘Alī. The greater bulk of this material, however, constitutes autograph works of Subḥ-i-Azal himself with only one among Subḥ-i-Azal’s works currently in our possession digitally being copied in 1936 in the original by someone else and placed among this collection. Nine of these items sent are also the very same titles indicated by E.G. Browne in *Materials for the Study of the Bābī Religion* as being those **MSS** which Riḍvān-‘Alī had unsuccessfully attempted to sell to the libraries of Cambridge University and the British Museum in 1913.⁶ As such this now settles the question regarding the ultimate fate of this collection, filling in a proverbial lacuna once and for all.⁷

To the Azal family’s credit, and to the credit of all those Bayānīs in Iran and elsewhere who helped them, many of these volumes were faithfully preserved, for which this family and their collaborators are to be immeasurably thanked. While this present survey and its second part are preliminary and may be subject to future revision, one should emphasize here that the scholarly and historical importance of this collection’s re-emergence after over one-hundred years is truly significant and should not be underestimated. How much of this collection represents the unity of the complete collection that was available in Cyprus as of May 1912, and precisely what other pieces (including one item positively known about, which is mentioned below in the section entitled The folder marked NO. 7) may have left the hands of the Azal family from the island, is only partially known about at this time. But as also vaguely noted by MacEoin,⁸ the Dawlātābādī family -- Fakhr Tāj (d. 1983) and Qamar Tāj (d. 1986/7?) specifically -- as well as descendants of Subḥ-i-Azal himself (chiefly ‘Atīya Rūḥī), after one or a series of visits to the island, brought some material from Cyprus back with

⁵ Part II will cover the works of Subḥ-i-Azal in this collection which will be a much more extensive paper than the present piece.

⁶ Cambridge, 1918: 314-315.

⁷ Note MacEoin’s comments in *Sources*, *ibid.*

⁸ *ibid.*, 38-39.

them to Iran in the 1940s and early 1950s. It has been confirmed that the lithograph editions of i. *qismatī az alvāh-i-khaṭṭ-i-nuqṭa-i-ūla va āqā ḥusayn-i-kātib* (Tehran: n.d.),⁹ ii. *majmūʿi az āthār-i-nuqṭa-i-ūla va subḥ-i-azal* (Tehran: n.d.), iii. *Ṣubḥ-i-Azal's mustayqiz* (Tehran: n.d.) and iv. *mutamim al-bayān* (Tehran: n.d.) are in fact the very same **MSS** originating from this collection in Cyprus which were brought to Iran.¹⁰ Although specific items still remain to be identified, a few scattered pieces beyond the aforementioned that were specifically in the possessions of Qamar Tāj Dawlātābādī and Homa Rūḥī-Sarlatī (a descendent of 'Atīya Rūḥī's) were later bequeathed among their personal collections of letters, writings and other literary effects to Harvard University, and as of 2012 some of these became part of the **Women's Worlds in Qajar Iran** digital library.¹¹ Apparently a handwritten handlist of the Cyprus collection also does exist, but it has yet to be made available to us. One thing that can also now be positively ascertained is that these -- or, at least, a significant portion of them -- would have been the very corpus of **MSS** that Jalal Azal would have consulted and from which he prepared his correspondence with William M. Miller: a voluminous correspondence in its own right which would later be labelled **Azal's Notes**¹² and that formed the basis to much of Miller's own controversial *The Baha'i Faith: Its History and Teachings* (Pasadena: 1974).

⁹ We should note that a limited (first) print edition of *qismatī az alvāh-i-khaṭṭ-i-nuqṭa-i-ūla va āqā ḥusayn-i-kātib* contained some additional material (also from the same collection and from the same original **MSS**) that was not included in the later, final edition of the lithograph. One copy of this limited print edition presently exists at Tehran University (private correspondence, 2016).

¹⁰ Private correspondence, October 2014.

¹¹ <http://www.qajarwomen.org/en/index.html> and <http://www.qajarwomen.org/en/collections/1141.html> (retrieved 16 September 2016). None of the items constitute full fledged volumes of **MSS**. Note that which among these items specifically in the Qamar Tāj collection belonged to her -- or what elements of it are her family heirloom -- and which may have once been a part of the Cyprus collection has yet to be determined, let alone classified. Similarly this also remains the case for the Rouhi (Sarlati) collection <http://www.qajarwomen.org/en/collections/1030.html> (retrieved 16 September 2014). There is one item of correspondence in the collection between Qamar Tāj and Jalal Azal where there is some suggestion that the latter is demanding certain items returned that the former had taken from Cyprus to Iran with her. This, however, does not fully clarify what these items are.

¹² See **H-Bahai's** digital reprint of the originals to these, http://www.h-net.org/~bahai/diglib/MSS/A-E/A/Azal/Azal_Papers_0000-0075.pdf, http://www.h-net.org/~bahai/diglib/MSS/A-E/A/Azal/Azal_Papers_0076-0150.pdf, http://www.h-net.org/~bahai/diglib/MSS/A-E/A/Azal/Azal_Papers_0151-0225.pdf, http://www.h-net.org/~bahai/diglib/MSS/A-E/A/Azal/Azal_Papers_0226-0300.pdf, http://www.h-net.org/~bahai/diglib/MSS/A-E/A/Azal/Azal_Papers_0301-0350.pdf

Granted the present compilation of **MSS** is not as extensive a collection or as complete as the ones maintained under tight lock and key in Haifa, Israel (or those once maintained in Iran up to 1979) by the Bahā'īs. At this point (and we are of the mind that this may soon change) it is also not as complete as either the Cambridge, British Museum or Paris collections, albeit (and this based on the copies of the writings of Subḥ-i-Azal presently in hand) there may also be one or two items that neither Cambridge University, the British Museum or the Bibliothèque nationale seem to have. Nevertheless the appearance of these **MSS** marks a milestone much like (and in some instances even more important than) the digitization and public release of the **Princeton Miller Bābī Collection** in 2011 because -- and other than those autograph works of Subḥ-i-Azal -- they are (with only two presently known exceptions at the moment) transcriptions made by Subḥ-i-Azal personally of key texts of the Bābī canon: transcriptions from which others (such as Subḥ-i-Azal's sons, Mīrzā Muṣṭafā Kātib as well as others) may have copied during the course of the late nineteenth to early twentieth centuries, many of which found their way into a number of special collections libraries in the West. Given this, the situation for current and future researchers is now fast entering much, much greener pastures than eras past. On a somewhat related note, I also quickly mention here two recent landmark scholarly publications in Iran by historian Siyyid Miqdād Nabavī-Raḍavī in 2014 and 2016 respectively that while not immediately related to

[E/A/Azal/Azal_Papers_0301-0375.pdf](http://www.h-net.org/~bahai/diglib/MSS/A-E/A/Azal/Azal_Papers_0301-0375.pdf), http://www.h-net.org/~bahai/diglib/MSS/A-E/A/Azal/Azal_Papers_0376-0450.pdf, http://www.h-net.org/~bahai/diglib/MSS/A-E/A/Azal/Azal_Papers_0451-0525.pdf, http://www.h-net.org/~bahai/diglib/MSS/A-E/A/Azal/Azal_Papers_0526-0600.pdf, http://www.h-net.org/~bahai/diglib/MSS/A-E/A/Azal/Azal_Papers_0601-0675.pdf, http://www.h-net.org/~bahai/diglib/MSS/A-E/A/Azal/Azal_Papers_0676-0750.pdf, http://www.h-net.org/~bahai/diglib/MSS/A-E/A/Azal/Azal_Papers_0751-0825.pdf, http://www.h-net.org/~bahai/diglib/MSS/A-E/A/Azal/Azal_Papers_0826-0900.pdf, http://www.h-net.org/~bahai/diglib/MSS/A-E/A/Azal/Azal_Papers_0901-0975.pdf, http://www.h-net.org/~bahai/diglib/MSS/A-E/A/Azal/Azal_Papers_0976-1050.pdf, http://www.h-net.org/~bahai/diglib/MSS/A-E/A/Azal/Azal_Papers_1051-1137.pdf (retrieved 20 September 2016); see also the set of notes Jalal Azal prepared for himself, the second volume of which in 2004 was made into an independent digital publication by the editors of **Bayanic.com** under the title **The Religion of the Bayān and the Claims of the Bahā'īs**: <https://www.scribd.com/document/258239399/Latest-Jalal-B5> (volume 2) and <https://www.scribd.com/document/258239394/Jalal-Azal> (volume 1) (retrieved 20 September 2016).

the subject at hand, may in fact provide some wider contextualization to associated elements of it: two publications which have seismically shifted the direction and tone around the historiography of, at least, Azalī Bābism during Iran's early modern period among historians, the first publication generating immense controversy among specialists and enthusiasts alike regarding the period of the Iranian Constitutional Revolution (1905-09).¹³

One problematic feature to these **MSS**¹⁴ is that they bear no dates or anything remotely resembling colophons. Paginations are not uniformly followed either, although several of the **MSS** do indeed possess them. While this may be problematic for some aspects of the research, what it may also establish about much of this collection is that many of its items could very well have served as the -- and so thus are the remaining corpus of -- master-texts used by Subḥ-i-Azal and his sons (esp. Rīdvān-‘Alī) for many of the transcriptions made of the Bābī canon which eventually found their way into those European Oriental **MSS** collections during the late nineteenth to early twentieth centuries, the majority of which do in fact possess colophons -- sometimes quite elaborate (if a bit enigmatic) ones.

In this present preliminary survey of the works of the Bāb among the Cyprus Bayānī corpus, there are fifteen sets of **MSS** classified under thirteen specific items. Four of these may belong to a single **MS** compilation, but here they have been itemized separately because

¹³ See *Tārīkh-i-Maktūm: nigāhī bi-talāsh-hā’i siyāsī-i-fa’ālān azalī dar mukhalīfat bā ḥukūmat-i-qājār va tadaruk-i-inqilāb-i-mashrūtiḥ* (Tehran: 1393 *shamsī*). The second is a new critical edition of ‘Izzīyah Khānūm’s *Tanbīh al-nā’min* (Tehran: 1394 *shamsī*), which as a publication is much, much more than just a new edition. Most importantly, this publication finally resolves the questions lingering around this important treatise’s multiple authorship. A lengthy introduction of over 150 pages includes a valuable treatment of its reception among various intellectual circles in Iran during the twentieth century, and especially how this work set a veritable standard among the more scholarly and learned anti-Bābī/anti-Bahā’ī polemics of the *hawza*, becoming the literal ‘go-to’ text for anyone engaging in a more tempered, methodical and reasoned form of *raddīya nivīsī*. The book is copiously annotated, and the text of *Tanbīh al-nā’min* itself (as opposed to the earlier printed edition, n.d.) has been carefully reset to reflect the texts of its earliest **MSS**, two of which are **CUL** Browne **MSS**. Four valuable appendices follow the main treatise, and nearly 100 pages of facsimiles of pertinent documents, texts and photographs conclude the book (with six pages of facsimiles also preceding the main treatise after the introduction). At 520 total pages, the only drawback is that this publication has no index.

¹⁴ With two exceptions – one of them being questionable and which will be discussed presently below in the section entitled **The folder marked NO. 7**

they were differentiated that way in the scans provided. However, whenever it has become obvious that some of these pieces may in fact belong to a single collection, the matter has been noted. Cross-references to other **MSS** elsewhere have been given whenever available, including the hyperlinks to those of them that are available online. When a **MS** holds multiple items in it -- as our items **2, 7, 8, 9** and **10** do -- the individual pieces have been itemized in their section with Roman numerals, placed inside parentheses, boldfaced -- eg. **(i.)**, **(ii.)** and **(iii.)** -- and then vertically listed. All **MS** page and/or -- wherever available -- folio numbers are boldfaced and placed inside parentheses. **Pdf** pages have likewise been boldfaced and put inside parentheses. Class-mark numbers for catalogued **MSS** (such as those at Cambridge, Princeton, the British Museum, the Bibliothèque nationale, **INBA**, etc.) have all been boldfaced and underlined. Occasional quotations are given from the material in the original and sometimes translations may follow them, including intermittent commentary and reflections. Facsimiles of the first pages of the **MSS** under discussion here have been provided as an appendix at the conclusion. Any omissions, errors and commissions below are entirely my own. I welcome any/all comments, feedback and corrections to everything outlined below since, as stated, this survey is very much subject to future revision.

1. PDF in the folder marked تفسير سورة حمد

With thirteen lines per page; and at 121 **Pdf** pages in total (with two pages on each scan from **2** to **121**; the two pages on 121 left blank); marked as 15 with the false title on page (**1**); this **MS** is actually an incomplete text of the Bāb's first volume of *tafsīr sūrat'ul-baqara* (**1-120**) and not the commentary on the first *sūrah* of the Qur'ān proper, which is a different work. As evidenced on page (**126**) of **Book 32** (see below), the Arabic exordium to the Bāb's proper Arabic *tafsīr* commentary on that first chapter/*sūrah* begins as such, this way:

¹⁵ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الْمُتَقَدِّسِ عَنْ جَوْهَرِ نَعْتِ الْمَوْجُودَاتِ وَالْمُتَعَالِيِ عَنْ مَجَرَّدِ وَصْفِ الْمُمَكِّنَاتِ الْح

¹⁵ See also, <http://www.h-net.org/~bahai/areprint/bab/G-L/hamd/hamd.htm> (retrieved 1 September 2016).

The transcription of our text here is in Subḥ-i-Azal's Arabic *naskhī* hand. No date is given anywhere in the **MS**. Note that most complete versions of the *al-baqara* commentary begin by quoting the first *sūrah* of the Qur'ān, and a very short commentary on it, before proceeding into the main commentary of *al-baqara* proper. But this is not a separate *al-ḥamd* commentary. It is a contiguous part of the *al-baqara* commentary itself. One should quote MacEoin's remarks in (n37 p.53) of *Sources* about this issue since it has become a reoccurring point of confusion for many: "Most reliable texts of the *Baqara* commentary known to me contain this preliminary *tafsīr* [on *al-ḥamd*]. However, this should not be confused with a separate commentary on the *Sūrat'ul-fātiḥa* (under the title *Sūrat'ul-Ḥamd*), written about the same time." The text here seems to be nearly identical to **CUL Browne Collection F.8** (originally **BBP.6**) which was acquired for E.G. Browne from Cyprus in 1890. The two Princeton **MSS**,¹⁶ for the amount of content they do offer, are generally consistent with the contents of our **MS**.¹⁷ This copy, however, does not contain the second volume of the commentary. The second volume is found as our item **Book 67** below. **Note:** MacEoin makes the question around the first and second volumes of *tafsīr sūrat'ul-baqara* somewhat opaque in *Sources* (38; 46; 51-2; 74). But Lawson briefly clarifies some of this uncertainty in the introductory comments of Part 1 of his dissertation, *The Qur'an Commentary of Sayyid 'Ali Muhammad, the Bab* (Ph.D. dissertation, McGill University, 1987) (**Pdf** version, p.45).¹⁸ As an aside, if I am not mistaken, the **MS** on **H-Bahai** (which comes from **INBA 69: 156-418**; Pdf pp.

¹⁶ **No. 2**, now **Islamic Manuscripts, Third Series, Volume 2** -- at only just under a third of the content -- and **No. 268**, now **Islamic Manuscripts, Third Series, Volume 40**, with the addition of the four page preface, i.e. *dībāchih*, before the beginning of the commentary.

¹⁷ See http://libweb5.princeton.edu/visual_materials/Babi/Islamic%20Manuscripts%20-%20Third%20Series%20-%20no.%202.pdf and http://libweb5.princeton.edu/visual_materials/Babi/Islamic%20Manuscripts%20-%20Third%20Series%20-%20no.%2040.pdf (retrieved 1 September 2016). The lengthier, and partially complete, Princeton **MS** is in the hand of Mirzā Muṣṭafā Kātib.

¹⁸ See <https://www.mediafire.com/?ixeu82trdr5p7m> (uploaded and retrieved 2 September 2016) and also http://bahai-library.com/lawson_quran_commentary_bab (retrieved 2 September 2016).

158-420) is – although with obviously different copyists -- a virtual copy of the CUL Browne Collection F.8 MS.¹⁹

2. The PDF in the folder marked تفسير سورة فاتحه

With fourteen lines pages; and at 62 Pdf pages in total (with two pages on each scan from 2 to 62); there are seven items in this collection. No pagination (the paginations provided below in the itemization are those in the Pdf). There are seven items here. Rubrications in black. No date.

(i.) (1-40) is the Bāb's *risālih nubuwwa al-khaṣṣa*. The handwriting of the text is in Ṣubḥ-i-Azal's Arabic *naskhī* hand; but I am not entirely certain whether the rubricated title marked above the opening line in a *shikastih* scrawl is by Ṣubḥ-i-Azal or by Riḍvān-ʿAlī -- or someone else. In any case, as the opening exordium and the rest of the text proves, it is not the commentary on *sūrat'ul-fātiḥa* but rather it is the **Treatise on Specific Prophethood**.

(ii.) (40-43) is the *risālih li-manūchehr khān* (i.e. **The Epistle to Manūchehr Khān Muʿtamid al-Dawlih**) which here (as in the typed Pdf version which used to be on **Bayanic.com**)²⁰ is labelled *shuʿūn-i-arbaʿa*. Others have labelled it as *risālih li-manūchehr khān*²¹ (which as a title can be confusing because there are actually several extant letters/epistles -- besides *nubuwwa al-khaṣṣa* -- to Manūchehr Khān Muʿtamid al-Dawlih with a few of them likewise labelled *risālih li-manūchehr khān*, and often inconsistently between collections). The **Bayanic.com Pdf** labelled **Collection 4** has a text of the same one here beginning on the left-hand side of the Pdf (page 17; paginated as 11) to (20, incorrectly paginated as 7; meaning 17).²² There the text has been labelled as دعاء اخر از صحيفه المعتمد.

¹⁹ See <https://www.h-net.org/~bahai/areprint/bab/S-Z/tafbaq/baqarah.htm> and <http://www.h-net.org/~bahai/diglib/INBA/INBA069.pdf> (retrieved 2 September 2016); see also E.G. Browne "Catalogue and Description of 27 Bābī Manuscripts I," JRASGBI, July 1892: 493; 498-99, <https://www.mediafire.com/?ysi2jvgocn84h8d> (uploaded and retrieved 5 September 2016).

²⁰ <https://www.mediafire.com/?q9zswemgcv85vsvj> (uploaded and retrieved 5 September 2016).

²¹ See *Sources*, Appendix Twelve, 247; also see 77-8, para. (i), for a description. CUL Browne Collection F.21 (11) holds a copy of this item and in the hand of Mīrzā Muṣṭafā Kātib (88-92).

²² http://bayanic.com/lib/scan/sacred/Point/Collection4/Collection_4.pdf (retrieved 5 September 2016).

(iii.) (43-48) is the whole of the eleventh *wāḥid* (unity) of the Arabic Bayān.

(iv.) (48-55) is the Bāb's letter on return (*raja'a*) originally addressed to one of the Letters of the Living. Here, after the Arabic exordium, the handwriting transitions from Ṣubḥ-i-Azal's Arabic *naskhī* to *shikastih*. This is certainly a better scanned copy of the exact same version already on **Bayanic.com**.²³

(v.) (55-57) is what looks like one of the grades of prayer from one of the chapters of *panj sha'n* in the attribute *aqwam* (اقوم), which as an attribute is usually the one addressed cipherically in the late corpus of the Bāb to Mullā 'Abd'ul-Karīm Qazvīnī (d. 1852). However, although multiple variations on the contents of this piece reoccur throughout *panj sha'n* (and elsewhere), with the same and slightly different wording, this particular one (beginning with that specific benediction formula) does not, at least, occur in the lithograph edition.

(vi.) (57-60) is the Bāb's epistle to his uncle Ḥājji Mīrzā Siyyid 'Alī (d. 1850), which the subtitle to the left of the benediction states was originally composed in Mākū.

(vii.) (60-62) The provenance of the final item here is not entirely clear to me. However, while short, the tone, content, style and themes covered in it sound very distinctly like the early works of the Bāb from the first two years. As such I tentatively hold the final item to possibly be one of the remaining *sūrahs* from the *kitāb al-rūḥ* which is also known by the alternative titles of *kitāb al-'adl* and *kitāb-i-haftṣad sūrah* (*Sources*: 50; 61, *passim*).²⁴ Although much of this work was lost after the authorities seized it (apparently throwing it into a well) at the time when the Bāb was arrested en route to Shīrāz from Bushīhr in 1845; some of the work (albeit in damaged condition), as attested by Nicolas and others, was in fact recovered and later copied (*ibid.*, citing Nicolas). MacEoin says over 400 of its *sūrahs* are still extant and lists five partial, incomplete texts of it in *Sources* (*ibid.*, 189). I have never seen any of these since three of them are **MSS** held in Haifa (**IBA** [i], [ii] & [iii]) with the other two being in the

²³ <http://bayanic.com/showPict.php?id=return&ref=1&err=0&curr=1> (retrieved 5 September 2016).

²⁴ On the basis that it originally contained 700 *sūrahs*, *kitāb-i-haftṣad sūrah* is thus Ṣubḥ-i-Azal's working title for it, see E.G. Browne *A Traveller's Narrative Written to Illustrate the Episode of the Bāb*, Volume 2, Cambridge, 1891: (Note U) 335-40.

limited circulation **INBA** volumes that have yet to be made publicly available in any form (viz. **4011C** & **7005C**).

My conjecture about this particular piece also rests on the basis that **a)** the Bāb's *kitāb al-rūḥ* is known to have shorter length *sūrahs* as compared to those of the near contemporary *qayyūm al-asmā'*. The extant specimens of it (per Lambden: 2009-10)²⁵ have about ten or so verses at most. This piece is quite short as compared to other similar pieces, although maybe just a bit longer than ten verses. **b)** The language is explicitly neo-quranic like virtually all of the Bāb's writings of this style, and it is obviously a piece in the First Grade (i.e. *āyāt*) as is the entire content of the *kitāb al-rūḥ*. **c)** Thematically the piece revolves around the imminence of the 'resurrection/judgement' (*qīyāma*) and 'gathering' (*ḥashr*) -- and in a distinctly exoteric Islamic fire and brimstone sense -- which as we know about that period (particularly when the Bāb went to and then returned from the *ḥajj*) was very much a central preoccupation of the Bābīs of the time; and specifically the concern of those at the 'Atabāt in Irāq awaiting the appearance (*ẓuhūr*) of -- and especially with its initiation of the insurrection (*khurūj*) by -- the *Imām zamān* and the literal apocalypse. From what we know, the *kitāb al-rūḥ* would have addressed many of the controversies and concerns developing there -- new ones would then emerge once the Bāb finally arrived in Shīrāz -- since the Bāb wrote most of it while returning back to Iran at sea (albeit there appears to be references to the *kitāb al-rūḥ* in the *ṣaḥīfa bayn al-ḥaramayn* as well): controversies the nature of which this short sample text, to me, seems to echo. **d)** Another couple of points that reinforces the case for this piece being from the *kitāb al-rūḥ* is, first, that (and depending how one interprets the subject and object of the second clause of the verse) the Bāb seems to be referring to himself here as **ذكر الله** (beginning on the third line of the second, left-hand page on p. **60** of the **Pdf**), i.e. his leading epithet in the first two and a half years. Second, further on we read, "...and verily I have not decreed/ordained [anything] except by that which hath [already] been revealed from before in the Qur'ān, if you had [truly] understood [plural]..." **و انني انا ما حكمت الا بما انزل في القرآن من قبل اتم**

²⁵ <https://www.mediafire.com/?2nuy7cl3c23olno> (uploaded and retrieved 6 September 2016).

تعلمون (p. 61 of the Pdf, starting as of the second verse on the first line of the page) (*my trans.*)

This in itself clearly demonstrates that this item is from the period well before the composition of the Persian and Arabic Bayāns -- and also before the period of the explicit, unequivocal proclamation by the Bāb of his station as the *qā'im* -- and so before the period of his 'abrogation' of the dispensation of Islam when all of the Islamic injunctions and stipulations of the *sharī'a* were deemed by the Bāb to still be intact. So this piece clearly is from the period of *bābīyat* (1844-45/6). A little further on, and beginning on the same page, there also seems to be oblique references to Qurr'atu'l-'Ayn (d. 1852) and the controversies surrounding her at the time in Karbalā, ostensibly over questions of her rank among the other Bābīs there (who had come later) and the general status of the *ṣābiqūn* (i.e. the Letters of the Living) among these early Bābī believers.²⁶

Surely Ṣubḥ-i-Azal would have had access to at least some (even a handful) of those remaining portions of the *kitāb al-rūḥ*, and this may just be one of the *sūrahs* from it. Although the only issue here may be that this piece lacks the series of disconnected letters (*ḥurūfāt muqatta'āt*) that most of the *sūrahs* of the *kitāb al-rūḥ* apparently commence with after their benedictions. This may not be as important an issue in itself because we also possess some **MSS** of the *qayyūm al-asmā'* where the copyists have dropped the disconnected letters altogether which open many chapters to that work. Also bear in mind that not all *sūrahs* of the *kitāb al-rūḥ* may have disconnected letters attached to them opening them. Here in this piece, at least, it opens with the standard Islamic *bismillāh* formula that (*sans* the disconnected letters) forms all of the known openings to the *sūrahs* of the *kitāb al-rūḥ* as well.

Now, I may be completely wrong here and overstating matters; nevertheless without another exemplar to compare it with in order to identify it -- and I have looked through the entirety of my own digital **MSS** collection of the writings of the Bāb to see whether this short

²⁶ Note that none of the extant letters and epistles by the Bāb addressed to her (as per the ones quoted by Māzandarānī in *Zuhūr al-Ḥaqq*, vol. 3) align in their content with the text of this piece here either, which is another (albeit tangential) reason I have come to the tentative conclusion I have about this piece. I also emailed the opening page of it to Todd Lawson on 9 September 2016 who promptly replied on the same day saying he had never seen it before.

piece is from another work by him, but to no avail -- this is the current tentative conclusion I have reached about the final item of this collection at the present time. One thing we can eliminate is the possibility that this may be from one of Subḥ-i-Azal's own works. It is not. I have thoroughly checked that as well. It is definitely the Bāb's -- and given the issues briefly touched on above, it is pretty obviously so.

The following (second) page (i.e. of **62**) is left blank. The closing (hard) sleeve of the bound **MS** also seems to be clearly apparent on this last blank page, so (unless it is an optical illusion from the scanner) this must be the end of the bound compilation.

3. The PDF marked تفسير سورة توحيد

At fourteen lines per page; and at 6 **Pdf** pages (with two pages on each scan from **1** to **6**); this is a copy of the Bāb's commentary on *sūrah* 112 (*al-ikhlāṣ*) in Subḥ-i-Azal's Arabic *naskhī* hand; and it is certainly a better scanned copy of the exact same version currently on **Bayanic.com**.²⁷ No date. No pagination. Rubrication in black. Other **MSS** exemplars so far consulted include **Book 38** (ff. **2a–7a**) in the hand of Mīrzā Muṣṭafā Kātib;²⁸ **INBA 69** (2-13; **Pdf** 4-15)²⁹ and **INBA 98** (165-176; **Pdf** 162-174).³⁰ Our copy here appears to be from the same **MS** compilation as the one immediately above this item.

4. The PDF marked تفسير سورة قدر

At fourteen lines per page; and also at 6 **Pdf** pages (with two pages on each scan from **1** to **6**); this is a copy of the Bāb's commentary on *sūrah* 97 (*al-qadr*) in Subḥ-i-Azal's Arabic *naskhī* hand, and it is a better scanned copy of the exact same version currently on **Bayanic.com**.³¹ No date. No pagination. Other **MSS** exemplars so far consulted include **INBA 69** (14-21; **Pdf** 16-

²⁷ <http://bayanic.com/showPict.php?id=towhid&ref=1&err=0&curr=1> (retrieved 5 September 2016).

²⁸ Scans received on disk, Melbourne, Australia (May 2007).

²⁹ <http://www.h-net.org/~bahai/diglib/INBA/INBA069.pdf> and <http://www.h-net.org/~bahai/areprint/bab/S-Z/taftawh/tawhid.htm> (retrieved 6 September 2016).

³⁰ <http://www.h-net.org/~bahai/diglib/INBA/INBA098.pdf> (retrieved 6 September 2016).

³¹ <http://bayanic.com/showPict.php?id=qadr&ref=1&err=0&curr=1> (retrieved 6 September 2016).

23) and **INBA 98** (158-65; Pdf 160-67) (*ibid.*) Our copy here seems to be from the same **MS** compilation as above.

5. The PDF marked الذهبية

At fourteen lines per page; and at 24 Pdf pages (with two pages on each scan); this is a copy of *risālih-i-dhahabīya* II in Ṣubḥ-Azal's Arabic *naskhī* hand.³² It is also a better scan of the very same version currently on **Bayanic.com**.³³ No date. No pagination. Rubrication in black. Another transcription consulted can also be found in **INBA 53**.³⁴ The copy here appears to be from the same **MS** compilation above.

6. The folder marked بیان فارسی

At ten lines per page; and containing 340 scanned pages (with two pages to each scan from 1 to 340); this is a very good scanned copy of the entirety of the Persian Bayān in Ṣubḥ-i-Azal's *shikastih* hand up to the end of gate 10 of unity 9 (10:9) where the Bāb had left it (1-340). I have not spent too much time comparing the versions, but I have not noticed any significant differences or divergences whatsoever between this **MS** in Ṣubḥ-i-Azal's hand and the lithograph edition published in Iran in 1946 (and re-issued as a Pdf as the **Bayanic.com** 2013 digital edition with the addition of Ṣubḥ-i-Azal's *mutamim al-bayān*).³⁵ No date. No pagination. Rubrications in black.

7. The folders marked NO 3 & NO 62 ASMA KOLE SHAE اسماء کلّ شیء

³² See Sources 50; 53; 80-1 and 207, for the differences between *dhahabīya* I & II.

³³ <http://bayanic.com/showPict.php?id=zahab&ref=1&err=0&curr=1> (retrieved 6 September 2016).

³⁴ See <http://www.h-net.org/~bahai/diglib/INBA/INBA053.pdf> (retrieved 6 September 2016), 157-80; Pdf pp. 160-83.

³⁵ <http://www.bayanic.com/lib/typed/sacred/Point/Persian-Bayan/PersianBayan.pdf> (retrieved 7 September 2016).

Both at eleven lines per page, **NO 3** contains two Pdfs marked اسماء كل شئ اول and اسماء كل شئ دوم. Both -- which obviously form a contiguous MS in the original and are split up into two separate Pdfs -- are in the handwriting of Ṣubḥ-i-Azal. No date in either. No pagination. Rubrications in black. The note inside the folder (by the person scanning these items) seems to suggest that the versions of *nubuwwa al-khaṣṣa*, *dhahabīya* II and *tafsīr sūrah al-qadr* all come from this same MS collection. But there is a slight problem of detail here because, unless the lines per page have changed between them, those other items are all consistently occurring at fourteen lines per page and not eleven. This may not be a big deal, and they probably do come from the same MS compilation (based on the evidence of the final two pages of i.B: below, i.e. *tafsīr sūrah al-tawḥīd*); nevertheless it is a point to note given that MSS in the same hand and from the same compilation are usually uniform with the lines per page rule. That said, and given this, I believe it is more than likely that **NO 3** forms a single MS compilation with items 2, 3, 4 and 5 above.

(i.) **A:** The first Pdf; and with 416 Pdf pages (at two pages on each scan from 1 to 416); **NO 3** begins at the tenth gate of the second unity (10:2) of the **Book of the Names of All-Things** (*kitāb asmā' kullu-shay'*) and then proceeds all the way to about a quarter of the fifteenth gate of the fourth unity (15:4). However, the Pdf cuts off at the second word of the benediction of the third quarter and then only resumes half way to its end before the beginning of the fourth quarter of the gate in the next Pdf, so there may be a page or two missing here.

B: The second Pdf; at 32 Pdf pages (with two pages on each scan from 1 to 32); begins just at one page and two lines before the beginning of the final quarter of 15:4, and ends at the conclusion of the nineteenth gate of the fourth unity (19:4). Immediately following two blank pages, we find the first two pages of the same copy of the Bāb's *tafsīr sūrah al-tawḥīd* (discussed above) at which point the Pdf ends.

(ii.) At eleven lines per page; and at 474 pages of scans (with two pages on each scan from 1 to 475; page 475 being a scan of the front and back exterior sleeve); **No 62** (and per the opening sleeve which has labelled it) contains scans from the first gate of the fifth unity (1:5) to the

conclusion of the nineteenth gate of the seventh unity (19:7). In Şubḥ-i-Azal's *naskhī* hand. No date. Rubrications in black. A duplicate folder also marked **No. 62** contains incomplete scans of the above up to page (165) in the first scan. This item clearly constitutes a single bound volume. A loose page containing a prayer in the handwriting of Şubḥ-i-Azal (and with the second and third lines fading) is affixed to the interior closing sleeve of this compilation.

8. The folder marked NO 7

This is quite an important **MS**, albeit with some serious identification issues as well. Rubrications in red throughout. Infrequent watermarks and fading. Occasional punctuation in red. Paginated in pencil at 597 pages (excluding the front, inside and back sleeves forming three separate scans). I have divided this **MS** into 65 items here.

This entire collection appears to be an identical copy of the **MSS CUL BBF.2** (now **F.15**) as well as **CUL BBF.3** (now **F.23**); but only for about a three-quarters of the latter **MS**, i.e. **CUL BBF.3** (now **F.23**), at which point it significantly diverges from ours; and under a single cover rather than divided into two separate **MSS** as they are in Cambridge. Although there are additional items in ours not in the second of the two; while there are also some items in **CUL BBF.3** (now **F.23**) which are omitted in ours; these **MSS** are quite astonishingly near copies of each other. The summarized inventory of items, works and individual pieces to both of these Cambridge **MSS** has already been detailed by E.G. Browne in *Catalogue and Description of 27 Bābī Manuscripts I* (462-83).³⁶ As far as I can conclude from my own notes from Cambridge taken during the summer of 2011 when I looked at both of these **MSS** (and when cross-referenced with Browne's descriptive catalogue), unless noted otherwise, for at least a little over two-thirds to three-quarters of the combined content of both there is little difference or divergence at all between either the content or its ordering in our present **MS** with the two at Cambridge. The divergences in the **MSS** only begin from the point of our items labelled

³⁶ Henceforth *Catalogue and Description I*.

here (x.) (433-434) and then (xi.) (434-435) -- i.e. item 25 in **BBF.3 (F.23)** (ff. 126a-b) for the latter -- onwards.

Another significant difference between these three **MSS** seems to be that our collection forms a single **MS** at 19 lines per page whereas the two Cambridge **MSS** are divided into two individual **MS** of 14 lines per page. Nevertheless as evidenced by the scan of the interior of the opening sleeve of the bound **MS** -- above the pencilled column -- we find (from right to left) the date '1892' then the name of the Gregorian month of 'July' in basic English cursive and then the class-mark number (**BBF3**) which is followed by the word **احمر** and the number '23' (**note**: I cannot make out anything beyond this point because it has badly faded out). Halfway to the end of our **MS**, there is also briefly duplicate content to what is contained in **F.25(3)**.³⁷ That said, this **MS** on its own is neither **BBF.2 (F.15)** or **BBF.3 (F.23)** at Cambridge. It is the contents of **BBF.2 (F.15)** and **BBF.3 (F.23)** combined together under one cover, including additional material not found in the latter Cambridge **MSS**, which suggests this may have served as some kind of master-copy to both (even though the ostensible dates don't seem to match up between these three **MSS**; more on that below at the conclusion of this section). To itemize:

(i.) For example, in the copy of the *panj sha'n* in our **MS**, here we have eleven complete to semi-complete grades of five.³⁸ **Note**: In *Catalogue and Description I* Browne has split up each of these grades as individual items and listed them separately one by one. Instead I have itemized them here under one rubric as a single work. The ordering of the divine names (or chapters) in our **MS** is:³⁹ 1. الأله الأله (1-36) (**BBF.2 (F.15)**: ff. 2b-27a); 2. الاوحد الاوحد (36-63) (**BBF.2 (F.15)**: ff. 27a-46a); 3. الابهى الابهى (63-98) (**BBF.2 (F.15)**: ff. 49a-75b); 4. الاجمل الاجمل (98-

³⁷ See esp. our item (**lvi.**) below. MacEoin offers an inventory of its contents in *Sources*, Appendix Five: 208-09.

³⁸ *Panj sha'n* is supposed to have 17 five-fold chapters in total, i.e. $17 \times 5 = 85$. The Tehran lithograph edition only has (nearly) 12 five-fold chapters ($12 \times 5 = 60$), which means 25 grades (*shu'ūn*) -- or 5 five-fold chapters -- are missing from that edition. In our **MS** here, give or take, there are roughly 55 grades.

³⁹ First citing the page numbers according to our **MS**'s pagination pencilled at the top right and top left of each page (put in parentheses here) followed by the corresponding folio pages in **BBF.2 (F.15)** and **BBF.3 (F.23)** (placed in parentheses) next to it.

132) (**BBF.2 (F.15)**: ff. 75b-102b) 5. الاقوم الاقوم (132-162) (**BBF.2 (F.15)**: ff. 102b-126a); 6. الأحد (162-194) (**BBF.2 (F.15)**: ff. 126a-151a); 7. الاجل الاجل (194-227) (**BBF.2 (F.15)**: ff. 151a-175a); 8. الانور الانور (227-257) (**BBF.2 (F.15)**: ff. 175a- 198b *fin.*); 9. الاقدم الاقدم (258-291) (**BBF.3 (F.23)**: ff. 2b-27b); 10. الاقرب الاقرب (291-327) (**BBF.3 (F.23)**: ff. 23b-55a); and 11. الاحي الاحي (327-354) (**BBF.3 (F.23)**: ff. 55a-76a). Note: The ordering in **BBF.2 (F.15)** ends at the completion of (8.) in ours. As a MS **BBF.3 (F.23)** begins at (9.) in our MS and continues all the way to (11.) -- and beyond.

(ii.) (354-357) this is a short unnamed sermon by the Bāb (from an earlier period than *panj sha'n*).⁴⁰ It comes just after the last section of *panj sha'n* that just ended (beginning on the third line on the right-hand page of p. 354), which in **BBF.3 (F.23)** is item 16 (ff. 76a-78b) that also comes after (11.) in ours. We find a copy of this item also in **Book No 40** (see below).

(iii.) 358-356 in our MS is **BBF.3 (F.23)** (ff. 78a-82b) which Browne dubs “the 17th piece.”

(iv.) (367-377) in our MS is **BBF.3 (F.23)** (ff. 82a-93b), i.e. “the 18th piece” in Browne.

(v.) Our MS (377-385) is **BBF.3 (F.23)** (ff. 89b-93b), i.e. “the 19th piece.” Browne then omits a description of the next three pieces (items 20, 21 & 22 in **BBF.3 (F.23)**).

(vi.) (386-388) in ours this is a *munājāt* (prayer) beginning with the benediction formula بسم الله الاعظم and addressed to one Mawlānā Jināb-i-Shaykh Hāsan.

(vii.) (388-390) is another *munājāt* -- and also beginning with the benediction formula بسم الله الاعظم -- and addressed to one Siyyid Muḥsin Kāẓimī.

(viii.) (390-393) yet another *munājāt* in the form of a running doxology and also commencing with the benediction formula بسم الله الاعظم -- which the heading states was addressed

⁴⁰ This unnamed piece -- which is a short *khuṭba* broaching the topics of *tawhīd*, its metaphysical ranks, the station of the *ahl al-bayt* (ع) and *sulūk* -- reoccurs in several MSS compilations. One can be found in Princeton, No. 211, now **Islamic Manuscripts, Third Series, Volume 2**: ff. 141a-142a; Pdf 149-150. http://libweb5.princeton.edu/visual_materials/Babi/Islamic%20Manuscripts%20-%20Third%20Series%20-%20no.%202.pdf (retrieved 11 September 2011). The tone and some of the content appears similar to several noted *khuṭbas* delivered by the Bāb during the *hajj* journey, such as the *khuṭba fī qurb al-madīna* and the *khuṭba fī qurb manzil al-ṣufarā'* although this is clearly a different piece.

to one Dhabih Dhākir'ullāh and originally composed in Mākū which reached him via Karīm (Mullā 'Abd'ul-Karīm Qazvīnī ?).

(ix.) (393-406) is the *zīyārat-nāmih* specified as item 23 by Browne for **BBF.3 (F.23)** (ff. 98b-107a), which the heading in ours states was “...revealed by God on the day of Friday after the pre-ordaining mandate of the nineteenth during the days of calamity relating to the Prince of Martyrs, upon Him be peace...” (my trans.)⁴¹

(x.) (406-433), which Browne states, “...reveals no points of special interest...” (*Catalogue and Description I*: 476), i.e. item 24 **BBF.3 (F.23)** (ff. 107a-126a), is actually the whole of what remains of the Bāb's commentary on the *haykal-i-dīn* (parts I & II), which is identical to the Tehran lithograph edition that is presently on **Bayanic.com** (originally published in Iran with the Arabic Bayān together with the text of the *haykal-i-dīn* itself under one cover, n.d.).⁴²

(xi.) (433-434) is a short doxological prayer that does not seem to occur in **BBF.3 (F.23)**, which the heading simply has labelled as نوري with the number '92'. Only after this short item do we then have;

(xii.) (434-435) item 25 in **BBF.3 (F.23)** (ff. 126a-b).

(xiii.) (434) -- item 26 **BBF.3 (F.23)** (ff. 126b). -- is the short epistle addressed to Mīrzā Asad'ullāh Khuṭī Dayyān (d. 1856), *abū shurūr*, whose typescript occurs on page (9) (digital **Bayanic.com** edition p. 20; scan page incorrectly labelled AS18 on disk) of *qismatī az alvāh-i-khaṭṭ-i-nuqṭa-i-ūlā va āqā ḥusayn-i-kātib*.⁴³

Browne's omits any further detailed descriptions for items 26 to 45 in *Catalogue and Description I*, and unfortunately my own 2011 notes do not provide an analytical list of contents either beyond item 24 in **BBF.3 (F.23)**. So from here on, and until the point that

⁴¹ This here is also further proof that these are in fact different MSS because the heading for item 23 in **BBF.3 (F.23)** has been labelled as “في زيارة شهداء الطبرسي” whereas ours, to the uninitiated eye, is somewhat opaque as a title in that regard.

⁴² <http://bayanic.com/showPict.php?id=tafDin&ref=0&err=0&curr=0> (retrieved September 11 2016). Given its importance as one of the final works of the Bāb, not to mention its centrality as a final articulated doctrinal position regarding praxis, it defies belief how Browne actually considered this piece not worthy of his perusal. Worse, it boggles the mind how MacEoin failed to even notice a copy of it being in **CUL Browne Collection F.23**, only listing a single MS of it existing in Iran in *Sources*, Appendix 1: 200.

⁴³ <http://bayanic.com/showPict.php?id=some&ref=20&err=0&curr=20> (retrieved 12 September 2016).

Browne's description of the Cambridge **MS** resumes again at item 46, below I will provide the descriptions only for the contents in our own **MS** without cross-referencing this particular Cambridge **MS** but instead, wherever required, I will do so with other relevant material (including **F.25(3)** whenever it occurs). That aside, and this point needs to be reiterated for this section, and as the evidence from the cross-references to first **BBF.2 (F.15)** and then **BBF.3 (F.23)** amply demonstrate, these are near identical **MSS**.

(xiv.) (435-436) is the same item as on (page 16) (**Bayanic.com: 27; AS25** on disk) of *qismatī az alvāh-i-khaṭṭ-i-nuqṭa-i-ūlā va āqā ḥusayn-i-kātib*.⁴⁴ In our **MS**, the heading at the top by Ṣubḥ-i-Azal (other than a single repeat word) is verbatim what appears immediately below the typescript in the lithograph edition. For the first six lines of our text, and its conclusion at the end, Ṣubḥ-i-Azal appears to have punctuated the beginning and ending of the verses with simple red points.

(xv.) (436-7) begins with the benediction formula *بسم الله المتدقّر المتقدّس* and is a very short doctrinal piece in the Third Grade (*khuṭba/ṣuwar-i-ʿilmīya*) briefly discussing the station of Muḥammad (ص) -- wherein the Bāb implies his existential identity with him -- and his connection to the Bayān in his metaphysical 'return'; the general nature of the Bayānī *zuhūr*; the 'Book' and, briefly, the nature of the Witnesses (*shuhadāʾ*). Occasional punctuation in red. Two passages caught my eye, which I translate here: "...And indeed the Book in His [i.e. Muḥammad's] presence/possession is the Bayān, in it detailing all things. And with God there is no other Book except this [i.e. the Bayān], steering/leading with it the ordinances of all things, for verily it is a Mighty, Protecting Book. And certainly God hath created with the revelation of the Book Witnesses [to it] in his presence, for they are the ones who by His permission are the [well-]informed..." (my trans.)

(xvi.) (437-441) (beginning near the bottom of the page), with occasional punctuation in red, is an epistle in response to an unknown querent that, among other things, broaches the subjects of theodicy while also touching on *sulūk*, true knowledge (*ʿilm*) and the definition of

⁴⁴ <http://bayanic.com/showPict.php?id=some&ref=27&err=0&curr=27> (retrieved 12 September 2016).

ma'arifat, which the Bāb succinctly defines as 'love' (*muḥabbat*). The piece begins with the benediction formula هو المتكبر الفرد الوتر and starts off with a brief Arabic exordium summarizing the key issues before transitioning into a short prayer. Towards the conclusion of the prayer, there is a sharp condemnation of oppressors and rejecters of Truth. After the prayer, the discussion briefly transitions from Arabic to Persian. One brief passage in the Persian part especially caught my eye where the Bāb addresses the nature of death, saying:

واقع این است که بعد از موت کل دنیا را می بینی بمثل آنچه در خواب دیدی الخ

(xvii.) (441-443) (beginning at nearly three quarters of the page down) is a short, exquisitely beautiful prayer invoking the divine names and attributes with the interjection of الله يا before each name and attribute, and ending with the invocation of the six names (فرد حي قیوم) before each name and attribute, and ending with the invocation of the six names (ع) with their correspondences to God and the *panj-tan* (ع). Some of the names are repeated more than once (such as العزيز جلیل ظاهر قدیر). This prayer opens the collection in **Book No 40** as its introductory item (see below) -- and with exactly the same repetitions mentioned -- but with a slight variation at the ending. I took the liberty of transcribing it, which I now offer here:

بسم الله الامنع الاقدس

يا الله يا الله يا الله يا هو يا الله يا حي يا الله يا قدیر يا الله يا رب يا الله يا عزیز يا الله يا محبوب يا الله يا قاهر يا الله يا ظاهر يا الله يا فرد يا الله يا ممتنع يا الله يا محين يا الله يا قیوم يا الله يا قائم يا الله يا حق يا الله يا علام يا الله يا لطيف يا الله يا منيع يا الله يا قدوس يا الله يا رحمن يا الله يا رحيم يا الله يا علیم يا الله يا ملك يا الله يا سبح يا الله يا سلام يا الله يا مؤمن يا الله يا محين يا الله يا عزیز يا الله يا جبار يا الله يا متكبر يا الله يا سبحان يا الله يا خالق يا الله يا باری يا الله يا مصور يا الله يا اول يا الله يا اخر يا الله يا ظاهر يا الله يا باطن يا الله يا واحد يا الله يا احد يا الله يا صمد يا الله يا نور يا الله يا عظیم يا الله يا کریم يا الله يا حلیم يا الله يا حکیم يا الله يا سمیع يا الله يا بصیر يا الله يا خیر يا الله يا قریب يا الله يا رقیب يا الله يا محیب يا الله يا حسیب يا الله يا حبیب يا الله يا جواد يا الله يا وهاب يا الله يا علی يا الله يا ولی يا الله يا وفی يا الله يا مولی يا الله يا قاضی يا الله يا سریع يا الله يا رفیع يا الله يا بدیع يا الله يا شدید يا الله يا معید يا الله يا مبدء يا الله يا مکون يا الله يا کینون يا الله يا کائن يا الله يا کیتان يا الله يا روؤف يا الله يا عطوف يا الله يا مجید يا الله يا حفیظ يا الله يا محیط يا الله يا حمید يا الله يا ظهیر يا الله يا فاخر يا الله يا قوی يا الله يا ودود يا الله يا معبود يا الله يا محمود يا الله يا فاطر يا الله يا طاهر يا الله يا بهی يا الله يا جلیل يا الله يا جلیل يا الله يا جمیل يا الله يا رضى يا الله يا شهید يا الله يا حامد يا الله يا ماجد يا الله يا شاهد يا الله يا فاتح يا الله يا نافع يا الله يا مانع يا الله يا کافی يا الله يا مطهر يا الله يا قابض يا الله يا باسط يا الله يا محي يا الله يا مميت يا الله يا باعث يا الله يا

مفصل يا الله يا معطي يا رازق يا الله يا منعم يا الله يا محسن يا الله يا شافي يا الله يا طيب يا الله يا هادي يا الله
يا حنان يا الله يا منان يا الله يا ديان يا الله يا سلطان يا الله يا غني يا الله يا واسع يا الله يا مغني يا الله يا فعال يا الله
يا قهار يا الله يا كبير يا الله يا متعال يا الله يا باقي يا الله يا عالي يا الله يا صانع يا الله يا ناصر يا الله يا مغيث يا الله يا
مستغاث يا الله يا مبين يا الله يا مكين يا الله يا متين يا الله يا مالك يا الله يا مقتدر يا الله يا حكيم يا الله يا عدل يا الله
يا غفور اسئلك ان تصلي على حروف الواحد و من هو في ظله و ان تمّن علينا برضاك و ترزقنا من خزائن بدعك ما
تصلح به افتدتنا و ارواحنا و انفسنا و اجسادنا اذك على كلّ شئ قدير هو فرد الله اغيث هو حيّ محمد هو قيوم علي هو
حكم فاطمة هو عدل حسن هو قدوس حسين

(xviii.) (443-444) is a doxology containing a mix of both verses and prayer (i.e. First and Second grades, *āyāt & munājāt*) together. Labelled كتاب المدين للركن الاول التسبيح and begins with the benediction formula هو الاكبر. Occasionally punctuated. It is, however, not the same piece as in CUL Browne Collection F.25 (3) item 4, which there has been labelled كتاب السين للركن التسبيح. These are clearly different pieces. That instead in our **MS** is among pieces constituting item (lvii.) below. However, this piece, as well as the next several items below, are some of the exact same items in the Bāb's own handwriting that were sent to me as high quality scans on disk in February 2013: items placed inside the folder labelled khat noghteh (esp. sub-folder 1 with the **HD** scans; lesser definition quality duplicates are found in the sub-folders 2 & 3, 3 being displayed on background layouts with three on one except the final one which is two). This specific piece here is found horizontally written from left to right on the top margin of the left-hand page of scan (p.1) in sub-folder 1.⁴⁵

(xix.) (444) is another doxology containing a mix of both verses and prayer (i.e. First and Second grades, *āyāt & munājāt*) together, which here is labelled كتاب التشديد للركن الثاني التمجيد and begins with the benediction formula بسم الله المتمد المتقدس. Punctuated. This is also a

⁴⁵ Henceforth cross-references with this specific collection will refer to the scan pages of this particular folder together with the links of the pages on **Bayanic.com**. Our piece here is the following, <http://bayanic.com/showPict.php?id=hand&ref=1&err=0&curr=1> (retrieved 13 September 2016). According to Nabavī, *Tanbīn al-nā'imīn* (1394 *shamsī* : 516-518), this specific collection of text, which is in the hand of the Bāb himself, was originally part of the Cyprus collection but was brought back to Iran by Qamar Tāj Dawlatābādī. At twenty-seven pages in the original autograph, the overall work is known as the *kitāb al-nuqṭa* (the Book of the Point), albeit here I will be citing it by the label of its 2013 folder sent to me and its present occurrence on **Bayanic.com**.

different piece to the one constituting item 5 of **F.25 (3)**. Like the one above it, that one is also among the items in (lvii.) in our **MS**. This specific piece here is found vertically written from top to bottom, and right to left, on the right-hand margin of the right-hand page of scan (p.1) in sub-folder 1 of the folder labelled **khat noghteh**.⁴⁶

(xx.) (444-445) is the third of this specific genre of doxology containing a mix of both verses and prayer (i.e. First and Second grades, *āyāt & munājāt*) together, which here is labelled كتاب بسم الله الفرد المعتمد and begins with the benediction formula الالفين للركن الثالث التوحيد. Punctuated. A different piece to the one constituting item 6 of **F.25 (3)** which is among the items of (lvii.) in ours. This specific piece here is found following vertically right under the preceding, and almost to the middle of the page, written from top to bottom, and right to left, on the right-hand margin of the right-hand page of scan (p.1) in sub-folder 1 of the folder labelled **khat noghteh**.⁴⁷

(xxi.) (445) is the fourth of this specific doxological genre containing a mix of both verses and prayer (i.e. First and Second grades, *āyāt & munājāt*) together which here is labelled كتاب بسم الله المتظهر and begins with the benediction formula [الجزمين؟ / الحرمين؟] للركن الرابع التكبير المتسخر. Punctuated. A different piece altogether to the one constituting item 7 of **F.25 (3)** that is among those pieces in (lvii.) of ours. This specific item here is found horizontally written from right to left on the bottom margin of the right-hand page of scan (p.1) in sub-folder 1 of the folder labelled **khat noghteh**.⁴⁸

(xxii.) (445-447) is again a doxology containing a mix of both verses and prayer (i.e. First and Second grades, *āyāt & munājāt*) together and entitled كتاب دائرة الاولى with a long explanatory subtitle stating:

كتاب النقطة لله رب العالمين و هي ثمانية و خمسين عدة لاول ذكرها من مبدء تحققها في محلها بما دارت عليها سنة واحدة

⁴⁶ Bayanic.com, *ibid*.

⁴⁷ *ibid*.

⁴⁸ *ibid*.

It also offers a short doctrinal rejoinder about praxis towards the conclusion, and begins with the benediction formula *بسم الله المتقدر المتقدس المنيع*. Punctuated. I give here a translation of the passage in question: “...Glory be to the One Who commanded in the Book that there be with all, among male and female, one thousand versical-signs (āyāt) among the versical-signs revealed to the Point and the Letters, and that everyone recite them in every moment...” This specific piece here is found as the main item of the right-hand page of scan (p.1) in sub-folder 1 of the folder labelled khat noghteh.⁴⁹

(xxiii.) (447-449) is yet another doxology containing a mix of both verses and prayer (i.e. First and Second grades, āyāt & munājāt) together and is entitled *كتاب الالف لمحمد ص*. Its subtitle is given as:

و ان له مراتب اربعة و عشر بعد الهمزة و كله احدى و ثلثين الفا للحول الثاني من عمري

The benediction formula beginning the piece is *بسم الله المتعظم المتظهر المتسخر المتنور*. This specific item here is the main piece on the left-hand page of scan (p.1) in sub-folder 1 of the folder labelled khat noghteh.⁵⁰ From here on to item (xlvi.) below I will only cite the relevant cross-references with the khat noghteh material.

(xxiv.) (449-450) corresponds to the main item on the right-hand page of scan (p.2) in sub-folder 1 of the folder labelled khat noghteh.⁵¹

(xxv.) (451-452) corresponds to the main item on the left-hand page of scan (p.2) in sub-folder 1 of the folder labelled khat noghteh.⁵²

(xxvi.) (452-454) corresponds to the main item on the right-hand page of scan (p.3) in sub-folder 1 of the folder labelled khat noghteh.⁵³

(xxvii.) (454-455) corresponds to the main item on the left-hand page of scan (p.3) in sub-folder 1 of the folder labelled khat noghteh.⁵⁴

⁴⁹ *ibid.*

⁵⁰ <http://bayanic.com/showPict.php?id=hand&ref=2&err=0&curr=2> (retrieved 13 September 2016).

⁵¹ <http://bayanic.com/showPict.php?id=hand&ref=3&err=0&curr=3> (retrieved 13 September 2016).

⁵² <http://bayanic.com/showPict.php?id=hand&ref=4&err=0&curr=4> (retrieved 13 September 2016).

⁵³ <http://bayanic.com/showPict.php?id=hand&ref=5&err=0&curr=5> (retrieved 13 September 2016).

(xxviii.) (455-457) corresponds to the main item on the right-hand page of scan (p.4) in sub-folder 1 of the folder labelled khat noghteh.⁵⁵

(xxix.) (457-459) corresponds to the main item on the left-hand page of scan (p.4) in sub-folder 1 of the folder labelled khat noghteh.⁵⁶

(xxx.) (459-60) corresponds to the main item on the right-hand page of scan (p.5) in sub-folder 1 of the folder labelled khat noghteh.⁵⁷

(xxxi.) (460-462) corresponds to the main item on the left-hand page of scan (p.5) in sub-folder 1 of the folder labelled khat noghteh.⁵⁸

(xxxii.) (462-463) corresponds to the main item on the right-hand page of scan (p.6) in sub-folder 1 of the folder labelled khat noghteh.⁵⁹

(xxxiii.) (464-465) corresponds to the main item on the left-hand page of scan (p.6) in sub-folder 1 of the folder labelled khat noghteh.⁶⁰

(xxxiv.) (465-467) corresponds to the main item on the right-hand page of scan (p.7) in sub-folder 1 of the folder labelled khat noghteh.⁶¹

(xxxv.) (467-469) corresponds to the main item on the left-hand page of scan (p.7) in sub-folder 1 of the folder labelled khat noghteh.⁶²

(xxxvi.) (469-470) corresponds to the main item on the right-hand page of scan (p.8) in sub-folder 1 of the folder labelled khat noghteh.⁶³

(xxxvii.) (470-472) corresponds to the main item on the left-hand page of scan (p.8) in sub-folder 1 of the folder labelled khat noghteh.⁶⁴

⁵⁴ <http://bayanic.com/showPict.php?id=hand&ref=6&err=0&curr=6> (retrieved 13 September 2016).

⁵⁵ <http://bayanic.com/showPict.php?id=hand&ref=7&err=0&curr=7> (retrieved 13 September 2016).

⁵⁶ <http://bayanic.com/showPict.php?id=hand&ref=8&err=0&curr=8> (retrieved 13 September 2016).

⁵⁷ <http://bayanic.com/showPict.php?id=hand&ref=9&err=0&curr=9> (retrieved 13 September 2016).

⁵⁸ <http://bayanic.com/showPict.php?id=hand&ref=10&err=0&curr=10> (retrieved 13 September 2016).

⁵⁹ <http://bayanic.com/showPict.php?id=hand&ref=11&err=0&curr=11> (retrieved 13 September 2016).

⁶⁰ <http://bayanic.com/showPict.php?id=hand&ref=12&err=0&curr=12> (retrieved 13 September 2016).

⁶¹ <http://bayanic.com/showPict.php?id=hand&ref=13&err=0&curr=13> (retrieved 13 September 2016).

⁶² <http://bayanic.com/showPict.php?id=hand&ref=14&err=0&curr=14> (retrieved 13 September 2016).

⁶³ <http://bayanic.com/showPict.php?id=hand&ref=15&err=0&curr=15> (retrieved 13 September 2016).

⁶⁴ <http://bayanic.com/showPict.php?id=hand&ref=16&err=0&curr=16> (retrieved 13 September 2016).

(xxxviii.) (472-474) corresponds to the main item on the right-hand page of scan (p.9) in sub-folder 1 of the folder labelled khat noghteh.⁶⁵

(xxxix.) (474-475) corresponds to the main item on the left-hand page of scan (p.9) in sub-folder 1 of the folder labelled khat noghteh.⁶⁶

(xl.) (475-477) corresponds to the main item on the right-hand page of scan (p.10) in sub-folder 1 of the folder labelled khat noghteh.⁶⁷

(xli.) (477-478) corresponds to the main item on the left-hand page of scan (p.10) in sub-folder 1 of the folder labelled khat noghteh.⁶⁸

(xlii.) (478-480) corresponds to the main item on the right-hand page of scan (p.11) in sub-folder 1 of the folder labelled khat noghteh.⁶⁹

(xliii.) (480-482) corresponds to the main item on the left-hand page of scan (p.11) in sub-folder 1 of the folder labelled khat noghteh.⁷⁰

(xliv.) (482-483) corresponds to the main item on the right-hand page of scan (p.12) in sub-folder 1 of the folder labelled khat noghteh.⁷¹

(xlv.) (483-485) corresponds to the main item on the left-hand page of scan (p.12) in sub-folder 1 of the folder labelled khat noghteh.⁷²

(xlvi.) (485-487) corresponds to the main item on the right-hand page of scan (p.13) in sub-folder 1 of the folder labelled khat noghteh.⁷³

(xlvii.) (487-488) corresponds to the main item on the left-hand page of scan (p.13) in sub-folder 1 of the folder labelled khat noghteh.⁷⁴

⁶⁵ Listed 'Not Available', **Bayanic.com**: 13 September 2016.

⁶⁶ Listed 'Not Available', **Bayanic.com**: 13 September 2016.

⁶⁷ <http://bayanic.com/showPict.php?id=hand&ref=19&err=0&curr=19> (retrieved 13 September 2016).

⁶⁸ <http://bayanic.com/showPict.php?id=hand&ref=20&err=0&curr=20> (retrieved 13 September 2016).

⁶⁹ <http://bayanic.com/showPict.php?id=hand&ref=21&err=0&curr=21> (retrieved 13 September 2016).

⁷⁰ <http://bayanic.com/showPict.php?id=hand&ref=22&err=0&curr=22> (retrieved 13 September 2016).

⁷¹ <http://bayanic.com/showPict.php?id=hand&ref=23&err=0&curr=23> (retrieved 13 September 2016).

⁷² <http://bayanic.com/showPict.php?id=hand&ref=24&err=0&curr=24> (retrieved 13 September 2016).

⁷³ <http://bayanic.com/showPict.php?id=hand&ref=25&err=0&curr=25> (retrieved 13 September 2016).

⁷⁴ <http://bayanic.com/showPict.php?id=hand&ref=26&err=0&curr=26> (retrieved 13 September 2016).

(xlvi.) (488-490) corresponds to the main item on the page of scan (p.14) in sub-folder 1 of the folder labelled khat noghteh.⁷⁵

(xlix.) (490-504) are various epistles by the Bāb -- containing exhortations, doxologies and prayers -- all seemingly addressed to Mullā Shaykh ‘Alī Turshīzī (d. 1852), *ism’ullāh al-‘aẓīm*. The rubricated heading identifies it as much, as: توقيعات نازله لشيخ عظيم. There appear to be fourteen individual items in this sub-section of short to medium length.

(l.) (504-506) is labelled اسم الاول. It is not clear who this is addressed to. The epithet and general tone of the content would implicitly suggest the addressee to be Mullā Ḥusayn Bushrūrī (d. 1849). The item is in the First Grade (āyāt), and the benediction formula starting it is given as هو الاعلى بسم الله الامنع الاقدس. Among other things, it broaches the ‘resurrection/day of judgement’ (qiyāma) and the ‘return’ (raja’a), emphasizing how the majority of humanity are veiled, etc. The final passage at the top of page (506) exhorts the recipient to command the people (al-nāss) to recite the verses at the beginning of the Book (?) “...in every moment, before every moment and after every moment...,” and concludes with الله ابهى الله اعلى الله اعظم الله انور الله اكبر الله اظهر. Could this be one of the epistles of the Bāb to Mullā Ḥusayn from the period of Shaykh Ṭabarsī? The command to “the people” plus the six *dhikrs* concluding it would imply it would be since some sources like *nuḡṭat’ul-kāf*⁷⁶ as well as others suggest that these were the formulas of *adhān* practiced by the Bābīs during the siege. (li.) (506) is a short rhyming Arabic *qaṣīda* by the Bāb which the rubricated heading in red labels as [سيد / سنة ؟] شیراز [؟].⁷⁷ Does this mean this was a poem composed by the Bāb in

⁷⁵ <http://bayanic.com/showPict.php?id=hand&ref=27&err=0&curr=27> (retrieved 13 September 2016).

⁷⁶ (Ed.) E.G Browne *Kitāb Nuḡṭat’ul-Kāf: Being the Earliest History of the Bābīs*, Leiden, 1910: 231.

⁷⁷ In F.25(3) this specific label is affixed as a title at the beginning above a completely different work (viz. item 28), and there it is in fact سيد شیرازي. But item 28 in F.25(3) is not a *qaṣīda* poem but verses in the First Grade (āyāt). This item 28 in F.25(3) also places the six *dhikrs* concluding our item (l.) underneath its *ad hoc* title of سيد شیرازي whereas ours is in black with no indication of a rubricated division between what is above it and what is below it. Item 28 in F.25(3) begins as such (following the six *dhikrs*):

بسم الله العلي العظيم سبحان الذي نزل الكتاب فيه هدى و ذكرى لقوم يسمعون

Shīrāz when he was twenty-two (lunar or solar?) years old (sometime in either 1841 or 1842); or is it instancing the commencement of the first Bayānī year at 20-1 March 1850? The poem begins by indicating that the sun has just passed into the sign of Aries, which would clearly indicate its composition during a Nāw-Rūz. The *qaṣīda* concludes as its last verse with يا ربّ.

(lii.) (506-509), following on the same line ending the poem above, and on the last line of (506), we find here yet another epistle (and in the First Grade, *āyāt*) seemingly addressed to either ‘Aẓīm or Ḥājji Mīrzā Siyyid ‘Alī.⁷⁸ It begins with the benediction بسم الله العلي العظيم.

(liii.) (509-511) is also a piece addressed to ‘Aẓīm. But the heading (this time rubricated in black) states that it should also be forwarded to one Mullā Muḥammad in Tabrīz for his perusal who should then forward it to Yazd on account of a *dhikr* (actually *wird*) contained in it to which some are expectant, viz. ما شاء الله لا قوة الا بالله افوض امري الى الله ان الله بصير بالعباد حسبنا الله و نعم المولى و نعم النصير و من يتوكل على الله فهو حسبه ان الله بالغ امره قد جعل الله لكل شئ قدرا (paraphrasing Qur’ān 40:44 & 65:3). The epistle proper then begins with the benediction formula هو العلي المتكبر البديع. It is in the First Grade (*āyāt*) containing a series of brusque exhortations to the Bābīs, broaching the day judgement, etc. Half way into it, the Bāb unequivocally states that “...smoking and wine have been made unlawful for the people in the Book and whatever healing may accrue from the two of them; and verily those who treat some of the people

This is in fact either an epistle addressed to ‘Aẓīm -- or alternatively to Ḥājji Mīrzā Siyyid ‘Alī -- which is (lii.) in our **MS**. However, as demonstrated here, it is certainly not our item (li.), which instead commences by quoting this famous *ḥadīth qudsī* before offering the *qaṣīda*:

يا بن ادم لا تخافن سلطانا مادام سلطانى عليك باق و سلطانى عليك الخ

It is also possible that the *qaṣīda* poem originally belongs to this item but Riḍvān-‘Alī simply did not include it when he copied this item in **F.25(3)** for Browne. This requires further investigation, but here I have split them up as different items due to the discrepancy. More below.

⁷⁸ If this short epistle is in fact one addressed to his uncle then the rubrication ‘Siyyid-i-Shīrāzī’ in **F.25(3)** identifies the likely recipient and is also the correct reading. However, this still does not explain the *qaṣīda* in our **MS** preceding the piece. Bear in mind that the contents of **F.25(3)** were received by Browne from the British Commissioner in Larnaca, Claude Delaval Cobham, via Cyprus in February 1904, twelve years after the date pencilled in at the top of the opening sleeve of our **MS** – and fourteen years after **BBF.2 (F.15)** and **BBF.3 (F.23)** were already sent to Browne. Riḍvān-‘Alī was also the copyist for **F.25(3)**, and he would certainly have had access to our **MS** here. But the question remains, why was the poem not copied along with the item for **F.25(3)**; and if it does not originally belong to it, what is its provenance among the corpus of the writings of the Bāb and why was it included here by Ṣubḥ-i-Azal but not by Riḍvān-‘Alī?

by them have treated/decreed by the ordinance(s) of Ṭāghūt...” (my trans.) Although this is apparently addressed to ‘Aẓīm and believers in Tabrīz and Yazd; and comes with the kind of benediction formula usually used by the Bāb at a later time; the tone and content of the main part of this piece is suggestive of an earlier period and specifically during the period of *bābīyat*.

(liv.) (511) corresponds to **BBF.3 (F.23) item 46** and is the Bāb’s shorter testamentary epistle to Subḥ-Azal.⁷⁹ The rubrication in red is headed *الثمره اسم الله الوحيد في البهاء*, and parallel to it after short spacing (somewhat faded, but also in red) is written *لعن الله الظالمين المضلين*.

Underneath it is the short epistle to Mullā ‘Abd’ul-Karīm Qazvīnī.⁸⁰

(lv.) (511-19) is the Bāb’s longer ‘doxological’ (semi-)testamentary epistle, combining ecstatic prayer with verses, appointing Subḥ-Azal wherein the statement “*Thou art I and I am Thou...*” is found.⁸¹ Labelled in red simply as *الثمره*.⁸²

(lvi.) (519-521) is an epistolary doxological piece containing verses, prayers and explanatory commentaries (i.e. First, Second and Fourth grades) that is apparently addressed to Mullā Muḥammad ‘Alī Bārfurūshī *Quddūs* (d. 1849). The rubricated headings have (the first two small and somewhat faded, with the other two underneath in larger letters) *در ارض مقدسه [؟؟]* 402. Its opening benediction begins as *هو الاقهر الاظهر الاكبر الانور الاقهر بسم الله الامنع الاقدس*. Two thirds into it, a rubrication in red occurs within the text, and in Persian, stating *این ایه را همگی شب و*

⁷⁹ <http://bayanic.com/showPict.php?id=some&ref=11&err=0&curr=11> and typescript <http://bayanic.com/showPict.php?id=some&ref=13&err=0&curr=13> (retrieved 13 September 2016).

⁸⁰ <http://bayanic.com/showPict.php?id=some&ref=12&err=0&curr=12> (retrieved 13 September 2016) and typescript, *ibid*.

⁸¹ <http://bayanic.com/showPict.php?id=some&ref=14&err=0&curr=14> and typescript <http://bayanic.com/showPict.php?id=some&ref=15&err=0&curr=15>, <http://bayanic.com/showPict.php?id=some&ref=16&err=0&curr=16>, <http://bayanic.com/showPict.php?id=some&ref=17&err=0&curr=17>, <http://bayanic.com/showPict.php?id=some&ref=18&err=0&curr=18>, <http://bayanic.com/showPict.php?id=some&ref=19&err=0&curr=19> (retrieved 13 September 2016).

⁸² Also *item 1* in **CUL Browne Collection F.25(3)**.

روز 361 مرتبه تلاوت نمایند. Two lines before its ending, there is another rubrication in red with the numbers '313' (i.e. the eschatological number of the companions of the *Imām zamān* in the Twelver *ḥadīth* literature) and '224' (plus the word عدد) in the middle of the second to last verse to the piece. This serves as a cipher by the Bāb telling Quddūs that he has sent him and his companions (*ashāb*) talismanic pentalphas (*hayākil*), stating that “...if even one [of these] were to be with one of those who possesses [sincere] belief, he shall subdue the worlds [with it]...” (my trans.) These final passages imply that this is a communication from the Bāb to Quddūs during some period into the siege at Shaykh Ṭabarsī. There are some further doctrinal and theological material in here that deserve much better scrutiny and examination in their own right for the future, which unfortunately I cannot get into here due to issues of space and immediate relevance. Nevertheless, this should be stated: this is quite an important item because it may help to temper (and maybe better contextualize) some of the statements and positions taken by Ḥājjī Mīrzā Jānī (d. 1852) in *nuḡṭat’ul-kāf* regarding the (theophanic) relation of – or, rather, the reversal of the theophanic roles by -- the Bāb and Quddūs at that time because clearly the tone of this piece is one of a senior addressing his junior and deputy, and not of someone addressing an equal, let alone someone humbly genuflecting towards a superior in spiritual rank or station. Also, this is an example of a piece of writing by the Bāb possibly from that time which demonstrates; and contrary to Ḥājjī Mīrzā Jānī’s assertion that the Bāb went ‘silent’ (*sāmit*) and Quddūs henceforth became the ‘speaker’ (*nāṭiq*);⁸³ that the Bāb was very much writing at this stage even though until his demise Quddūs had become after Badasht the effective supreme spiritual leader of the (at least combatant forces of the) movement at Shaykh Ṭabarsī and throughout Māzandarān -- and beyond -- where we have accounts maintaining that Mullā Ḥusayn himself was humbling himself to Quddūs as his superior in spiritual rank -- something which he had not done previously before to anyone but the Bāb. Other relevant remarks can be made, but I will leave the discussion here for now on this particular piece.

⁸³ *Kitāb Nuḡṭat’ul-Kāf*, *ibid.*, 152 & 202.

(lvii.) (521-29) are items 2 to 21 in **F.25(3)**.

(lviii.) (529-33) are two prayers with both being labelled as هذا هيكل الله عز و جل و ان مظهره بسم الله الامنع and both opening with the same benediction formula, النقطه علي محمد هو رب الاقدس.

(lix.) (533-45) are doxological prayers, some repetitious, but grouped around the names of the fourteen infallibles (ع) in a very similar fashion to items (xxi.) to (xlvii.) and (lvi.) above except for the final one which begins with the benediction formula بسم الله الاملك الاملك.

Rubrications in red opening each of the sections in turn.

(lx.) (545-547) are two short verses in the First Grade (*āyāt*) opening with the standard Islamic benediction formula but with 6x هو then the six names (see above at xvii.) and then the names of God and the *panj-tan* (ع) corresponding to each one.

(lxi.) (547-82) are a series of prayers and doxologies, which based on the short statements rubricated in red, appear to be intended as the operating texts for the talismanic pentalphas (*hayākil*) that are to be made and worn as amulets by men. Much of it also sounds like it is material directly taken from the *asmā' kullu-shay'* but this needs to be double checked.

(lxii.) (582-586) is the visitation prayer for the Letters of the Living which Ṣubḥ-i-Azal states in the rubricated heading slightly diverges from the original text.

(lxiii.) (586-88) is the visitation prayer for Mullā Muḥammad Ḥujjat Zanjānī (d. 1850). An identical text of it exists in **F.25(3)** item 23.

(lxiv.) (588-590) is a prayer beginning with the standard Islamic benediction formula. An identical text of it exists in **F.25(3)** item 24.

(lxv.) (590-597 *fin.*) is the final item in this **MS** collection which is the Bāb's diary that is reproduced as an appendix in the lithograph edition of *panj sha'n*.⁸⁴

⁸⁴ <http://bayanic.com/showPict.php?id=panj&ref=454&err=0&curr=454>,
<http://bayanic.com/showPict.php?id=panj&ref=455&err=0&curr=455>,
<http://bayanic.com/showPict.php?id=panj&ref=456&err=0&curr=456>,
<http://bayanic.com/showPict.php?id=panj&ref=457&err=0&curr=457>,
<http://bayanic.com/showPict.php?id=panj&ref=458&err=0&curr=458>,

Obviously **BBF.2 (F.15)** and **BBF.3 (F.23)** were split up for Browne's convenience whereas ours is a single, contiguous **MS** containing the same material and in the same order for two-thirds (if not three quarters) of them; and due to this, questions of 'master-copy' are quite relevant here. Because of the Cambridge class-mark number pencilled in at the beginning, one is almost tempted to label this **MS** with the epithet 'pseudo-BBF.3'. But because it contains the entirety of **BBF.2 (F.15)** as well; and, most importantly, the copyist was Şubḥ-i-Azal himself; together with the fact that the content is already given elsewhere; we should probably call it the '**SA. BBF.2/BBF.3 Copy**' instead. The obvious identification discrepancy we have is that **BBF.2 (F.15)** and **BBF.3 (F.23)** were both received by Browne in October and December of 1889 respectively whereas the date pencilled in with this one is July 1892, over two-and-a-half years later. It is a discrepancy because unless the 1892 date was pencilled in at a later time⁸⁵ after the two **MSS** were copied and sent out from Cyprus to England, the question still remains as to whether this **MS** or the other two at Cambridge were copied first, not to mention what that date even denotes about this collection. In other words, which one(s) is/are the master text(s). This is important due to the near identical content and its ordering for the bulk of the material, especially with **BBF.2 (F.15)**, in addition to the fact that we have a Cambridge class-mark number pencilled in at the very top of the opening sleeve of this collection: a Cambridge class-mark number for a collection that was sent and received in late 1889, and not 1892, and which contains over half (if not over two-thirds) of the same material offered here. Nevertheless, with or without this, in itself this is a very important **MS** and one that (even with the missing grades) can definitely serve as an important proof-text for any future critical edition of *panj sha'n*. I was disappointed that several items in **BBF.3 (F.23)** that, for lack of time, I didn't get an opportunity in 2011 to look

<http://bayanic.com/showPict.php?id=panj&ref=459&err=0&curr=459>,
<http://bayanic.com/showPict.php?id=panj&ref=460&err=0&curr=460>,
<http://bayanic.com/showPict.php?id=panj&ref=461&err=0&curr=461>,
<http://bayanic.com/showPict.php?id=panj&ref=462&err=0&curr=462>,
<http://bayanic.com/showPict.php?id=panj&ref=463&err=0&curr=463> (retrieved 14 September 2016).

⁸⁵ And refers to something else; like when the hasty table of contents were made, presumably by someone else.

at thoroughly, weren't included here, esp. item 64 of Browne which holds the text of a longer salute (or ecstatic prayer) to the sun that is quite different from those provided in the *haykal-i-dīn*, the Arabic and Persian Bayāns. Browne provides a partial text of this aforementioned salute to the sun in *Catalogue and Description I* on page (482). Items 52, 53, the quoted portion of 58, 59, 61, 62 and 65 in **BBF.3 (F.23)** are also not present in our **MS**. Nevertheless, even with these omissions, our **MS** here is quite the proverbial gem indeed and I am immensely grateful for receiving a copy of it. As a final comment to this item, it appears that a good portion of the **MS** on **Bayanic.com** entitled **A Collection of Tablets & Prayers by the Primal Point** was directly copied from this one.⁸⁶

9. The folder marked Book 32

At 162 scanned pages (with two pages per scan); pages (1), (2) and (161) being the opening and closing sleeves; and page (162) serving as an *ad hoc* table of contents pencilled in; with 15 lines per page (except for the final item, which is 16 lines per page); this whole **MS** appears to be in the hand of Şubḥ-i-Azal's son 'Abdu'l-'Alī -- or, alternatively, in that of Mīrzā Muḥammad Taqī Isfāhānī (although the former appears to be the more likely copyist than the latter).⁸⁷ It includes five main items. Rubrications in red for titles, chapter and section headings (as well as underlined quotes) throughout. Scribal pagination up to (244). Pages (66), (87), (88) and (89) are blank on both sides with (129) and (160) on the left side and (162) on the right. No date.

(i.) (1-110) is the Bāb's *sharḥ du'ā al-ghayba*. A partially incomplete text of the *sharḥ du'ā al-ghayba* can be found in the Princeton collection (No. 228, now **Islamic Manuscripts, Third**

⁸⁶ <http://bayanic.com/showPict.php?id=collect2&ref=1&err=0&curr=1> (5 September 2016).

⁸⁷ The identification of Mīrzā Muḥammad Taqī Isfāhānī is made on the basis of MacEoin's statement in *Sources* (91) regarding the copyist for the lithograph edition(s) of the Arabic Bayān, the *haykal-i-dīn* and its commentary which were published under a single cover (Tehran: n.d.), since the handwriting there (esp. pronounced in the third of the three items, i.e. the commentary on *haykal-i-dīn*) when compared with the one here is identical. Additionally, based on a statement made in email to one of our Bayānī contacts during early October 2016, we have it on the authority of Dr. Ezel Orfi that the copyist for this **MSS** is 'Abdu'l-'Alī; and if this is so, then MacEoin's statement in *Sources* regarding the copyist for the lithograph edition of the Arabic Bayān and the *haykal-i-dīn* being Mīrzā Muḥammad Taqī Isfāhānī is certainly in error.

Series, Volume 14) which is in the hand of Mīrẓā Muṣṭafā Kātib.⁸⁸ MacEoin also labels this work *ṣaḥīfa jaʿfarīya* (*Sources*: 54; 66-67 & 68) on the basis of its title being given that way in *ṣaḥīfa dhahabīya* (*ibid.*, 66). The work consists of fourteen chapters which by inference represent the fourteen Infallibles (ع). While offering all kinds of important early doctrinal and autobiographical material, it also provides a commentary on the **Prayer in the Days of the Occultation** (*duʿā zamān al-ghayba*) of Imām Jaʿfar al-Ṣādiq (ع), which can be found in various shorter and longer versions in assorted Twelver Shiʿi *ḥadīth* compilations and prayer anthologies.⁸⁹ This is a work of the Bāb’s from after the period of the ḥajj journey (1845) and was possibly written subsequent to the public recantation of his claims to *bābīyat* at the Vakīl mosque in Shīrāz. In answer to MacEoin, this particular copy would have more than likely been the very same one that Jalal Azal would have consulted in his correspondence with William M. Miller.⁹⁰ It is also one of the only complete copies of the work presently known to exist, containing all fourteen chapters in full. The transcription of the text of this piece in our **MS** ends, as should be pointed out, well beyond the point of the Princeton version.

(ii.) (111-125) is the Bāb’s commentary on the mysteries of ‘the praise of Fāṭima’ (*tasbīḥ fāṭimāʾ al-zahrāʾ*, i.e. سبحان الله و الحمد لله و لا اله الا الله و الله أكبر). This is a near identical copy to the one on H-Bahai.⁹¹ The H-Bahai copy of *tasbīḥ al-fāṭimāʾ* comes from **CUL Browne**

⁸⁸ See http://libweb5.princeton.edu/visual_materials/Babi/Islamic%20Manuscripts%20-%20Third%20Series%20-%20no.%2014.pdf (retrieved 4 September 2016).

⁸⁹ The standard text of the *duʿā* can be found here, <https://www.mediafire.com/?bza8qogxmsq8dsm> (uploaded and retrieved 4 September 2016), from a transcription made by me (first quoting two of the sources establishing it in the Twelver Shiʿi canon) from an Iranian National Majlis Library **MS** of Ibn Ṭāwwūs’ *muhaj al-daʿwāt*.

⁹⁰ This is mentioned here in response to MacEoin’s somewhat incredulous tone regarding Jalal Azal’s access to this text in *Sources*, *ibid.*, 67.

⁹¹ See <http://www.h-net.org/~bahai/areprint/bab/S-Z/tasbih/tasbih.htm> (retrieved 3 September 2016). Note that MacEoin as well as the H-Bahai editors have confused this work with the *ziyārat al-zahrāʾ*, which is a visitation prayer and not a commentary. Ours is a commentary and not a visitation prayer. *Ziyārat al-zahrāʾ* seems to exist in only two known **MS** copies: one is the text MacEoin somewhat vaguely claims in *Sources* (99) to be in **INBMC 53** while the other is in the **Iranian National Majlis Library MS 12448** (Pdf pages 180-9), <https://www.mediafire.com/?b63xf5hh37nqfyt> (uploaded and retrieved 6 September 2016).

Collection F.9 and is in the exact same copyist hand. Yet these two transcriptions were also obviously made at different times, although probably in close proximity to each other.⁹²

(iii.) (126-164) is the Bāb's proper Arabic commentary on *al-fātiha* (unlike the ones indicated above that aren't). The final *bismillāh* formula to the appendix of the commentary ending that text seems to be incomplete here with eight words missing. Note the **INBA** text ends this way (the eight words missing in our text are underlined):

بسم الله العلي و اتوكل على الله و استعين به و افوض امري الى الله و اقول بسم الله البديع الذي لا اله الا هو العزيز
الحكيم

(iv.) Pages (165-243) is a piece entitled the **Gnosis of the Divine Names** (*maʿrifat al-asmāʾ*). Be that as it may, it is not clear to me who the original author of it is, i.e. whether it is the Bāb or Ṣubḥ-i-Azal -- or even someone else. It repeats in succinct and summarized form material already in *asmāʾ kullu-shayʾ*. I have only ever seen incomplete versions of this piece with only a few pages at most, one being in the hand of Mīrzā Muṣṭafā Kātib and inside the folder marked **motefaragheh1** in one of the disks given to me in Melbourne, Australia in May 2007 (i.e. items 10, 10-1, 10-2 & 10-3). In fact, on page (194) there is a marginal note at the bottom of the page that looks like it is in fact by Mīrzā Muṣṭafā Kātib himself disputing the inclusion of one of the names (i.e. عافي) in the text above it. Mīrzā Muṣṭafā Kātib's own note is in response to another marginal note above his own on the left-hand margin that is also disputing the inclusion of the name (عافي) as authentically belonging to the text of *asmāʾ kullu-shayʾ*. I cannot tell whose handwriting this other one belongs to. Nevertheless, with that said, I would be extremely cautious in labelling this piece as one authored by Ṣubḥ-i-Azal, let alone by the Bāb. It may either be by the copyist himself or someone else. In any case, the whole work is an attempt at summarizing (or, rather, providing a succinct primer to) the contents of *asmāʾ kullu-shayʾ* while serving as a sort of practical manual to it at the same time. It is a useful work, although with the problems which are noted here.

⁹² See also E.G. Browne "Catalogue and Description of 27 Bābī Manuscripts II," JRASGBI, October 1892: 637; 641-2, <https://www.mediafire.com/?zqa9au73u3df911> (uploaded and retrieved 5 September 2016).

(v.) (244-*fin.*) is the last item of the **MS** and is entitled *khulāṣa't'ul-bayān*. But it is in actuality the entirety of the Arabic Bayān with the Bāb's own Persian summary of the first *wāḥid*/unity following the end of that first chapter. The pagination pencilled in at the top right and top left of each page drops out after the first page of the text here at (244) but the **MS** continues for another 63 pages.

10. Folder marked Book 40

This is quite an interesting **MS** although at times a bit frustrating. At 218 pages of scan (with two pages on each scan); with eleven lines per page and scribal pagination at 444 pages; with a lacuna of two pages; this **MS** is in the *naskhī* hand of Ṣubḥ-i-Azal with one occasion transitioning into *shikastih* (between pages 284-295). Occasional rubrications in black. Watermarks throughout. No date. The left-hand of scan page (1), after the interior opening sleeve, holds an *ad hoc* table of contents in pencil with a few false titles in the first few columns. But the table of contents does not go beyond item (xi.). Some of the rubricated headings occasionally also give false titles, subtitles and identifications, which raises questions as to whether these were in fact written in later by another hand. Be that as it may, and unless otherwise noted -- and there are a number of occurrences here which have been noted -- the majority of the items in this **MS** open with the exact same benediction formula, viz. *بسم الله الامنع الاقدس*. The major bulk of the material here are also prayers although a few other items do also occur intermittently.

That stated, there are countless items in here (mostly prayers) whose provenance remain somewhat unclear to me. Many of them seem to come from the prayer sections and/or segments of those specific parts of both *asmā' kullu-shay'* and *panj sha'n* which are of extremely rare (if otherwise nonexistent) occurrence, or of limited availability (if not absent any known circulation), in the available **MSS** corpus. This does not imply that these pieces under question here are being *tout court* claimed as *sui generis* compositions of Ṣubḥ-i-Azal attributed to the Bāb. They are not; they are clearly the Bāb's, at least most of them with one

or two that may in fact be compositions of Ṣubḥ-i-Azal.⁹³ What this says is that we are still dealing today (as the generation around Ṣubḥ-i-Azal was dealing, and as Ṣubḥ-i-Azal himself was dealing to a great extent during much of the Baghdād and post-Baghdād periods) with a general state of confusion and disarray -- on the level of identification and classification -- around many, many items of composition by the Bāb. This is clearly a testament to the wide-ranging and deleterious effects of the ferocious Qājār state persecution of the 1850s that disturbed the cohesiveness and so dispersed many of these writings, together with the Azalī-Bahā'ī schism in the following decade and thereafter, which forever divided the unity of the corpus -- or otherwise decisively nipped in the bud or otherwise seriously hampered any such pursuits to that end -- and thus prevented the possibility of assembling all of these writings properly together in order to correctly classify and catalogue every last one of them, significant and insignificant alike as well as everything else in between. With that, here I have divided this **MS** into **42 items**. It is hoped that in the revised version of this paper a clearer picture emerges as to where a few of these pieces of uncertain provenance may actually come from and whether there are better exemplars to compare and identify them with.

(i.) (1-4) is the same as item (xvii.) of **NO. 7** above but instead completely omits the following line which ends that version:

...هو فرد الله اغيث هو حي محمد هو قيوم علي هو حكم فاطمة هو عدل حسن هو عدل حسين

In every other way, however, the transcriptions are identical, including the repeats in the divine names and attributes. After the conclusion of the prayer, the label for the following piece is given immediately underneath it, which is:

هذا ما نزل من الله في يوم الجمعة بعد القضاء التسعة بعد العشر من ايام المصيبة لسيد الشهداء عليه السلام

(ii.) (6-34) is the same as item (ix.) in **NO. 7** above.

(iii.) (34-43) is the same as item (ii.) in **NO. 7** above.

⁹³ These are two particular items below, one which is the visitation for Mullā Ḥusayn, that I am not entirely sure about. The other opens with a benediction formula usually reserved for Qurra'tu'l-'Ayn, but this is not by the Bāb.

(iv.) (43-59) is the *khuṭba* section of the chapter in *panj sha'n*, i.e. الاقرب الاقرب, that occurs between pages (388-395) of the lithograph edition.⁹⁴

(v.) (59-123) is the same as item (x.) in NO.7 above, which is the commentary (parts I & II) on *haykal-i-dīn*. The vague labelling in the table of contents at the beginning of the **MS** has this piece as الواحد الاول but then corrects itself at the bottom of the page in Persian with تفسیر دو. ایه از هیکل دین. This should prove that the pencilled table of contents are not by Ṣubḥ-i-Azal but added later by another hand.

(vi.) (124-125) is the same as item (xi.) in NO. 7 above.

(vii.) (126-127) is the Bāb's short epistle to Mullā 'Abd'ul-Karīm Qazvīnī whose typescript occurs at the top of page (9) (digital **Bayanic.com** edition p. 20; scan page incorrectly labelled AS18 on disk) of *qismatī az alvāh-i-khatt-i-nuqṭa-i-ūlā va āqā ḥusayn-i-kātib*.⁹⁵

(viii.) (127-128) is the same as item (liv.) in NO. 7 above.

(ix.) (128-132) is the same as item (l.) in NO. 7 above.

(x.) (132-137) is the same as item (lxiii.) in NO. 7 above.

(xi.) (137-147) in style, content, wording, and especially specific length, this appears to be one of the grades of prayer (Second Grade) of *panj sha'n*. I have looked through all of the chapters in those specific grades of prayer (*munājāt*) in the lithograph edition and have not found this piece among them. It does not begin with a benediction formula (which may have fallen out from whatever copy Ṣubḥ-i-Azal himself may have originally taken it from) that

⁹⁴ Note the paginations on **Bayanic.com** are (391-398)

<http://bayanic.com/showPict.php?id=panj&ref=391&err=0&curr=391>,
<http://bayanic.com/showPict.php?id=panj&ref=392&err=0&curr=392>,
<http://bayanic.com/showPict.php?id=panj&ref=393&err=0&curr=393>,
<http://bayanic.com/showPict.php?id=panj&ref=394&err=0&curr=394>,
<http://bayanic.com/showPict.php?id=panj&ref=395&err=0&curr=395>,
<http://bayanic.com/showPict.php?id=panj&ref=396&err=0&curr=396>,
<http://bayanic.com/showPict.php?id=panj&ref=397&err=0&curr=397>,
<http://bayanic.com/showPict.php?id=panj&ref=398&err=0&curr=398> (retrieved 19 September 2016).

⁹⁵ *ibid.* <http://bayanic.com/showPict.php?id=some&ref=20&err=0&curr=20> (retrieved 19 September 2016). Note that the editor of the lithograph edition has also given the wrong page number in (ت) for this piece as well as the one subsequent to it where he marks it as (10) when, from the pagination provided by the original publication itself that is clearly evident at the bottom of the page, it really should be (9).

would easily identify which chapter it belongs to, and so who it may have been addressed to. It may in fact belong to one of the five missing chapters in the current lithograph edition. I give a few of its initial lines here:

سبحانك اللهم لاشهدنك و كل شئ على انك انت الله لا اله الا انت وحدك لا شريك لك لك الملك و لك الحمد تحيي و
تميت ثم تميت و تحيي و انك انت حي لا تموت في قبضتك ملكوت كل شئ تخلق ما تشاء بامرك انك لعل كل شئ قدير
كيف لاستعرجن الى هواء قدس ازليتك الح

Note that the fourth line on page (146) has been erased.

(xii.) (147-161) are two lengthy prayers whose provenance is somewhat unclear. They may belong to the next batch below that all appear to be from the First Unity of the *asmā' kullu-shay'*.

(xiii.) (161-168) is a lengthy prayer. The rubrication in black heading the piece states, الباب الثالث و العشر من الواحد الاول في بيان حرف العين. While the Letter 'Ayn can indeed refer to 'Alī ibn Muḥammad al-Naqī (ع), the tenth Imām, who is the subject of the very brief thirteenth gate of the first unity (13:1) of the Persian Bayān; sans the benediction formula employed here; the content would then appear to actually be from the *asmā' kullu-shay'*, whose First Unity is extremely rare in the MSS -- and which I have never actually seen. I am assuming that a direct correspondence has been made here between that gate in the Persian Bayān and the thirteenth gate of the first unity of the *asmā' kullu-shay'*. However, according to all listings of the names of *asmā' kullu-shay'* from beginning to end, including the list given in item (iv.) of **Book 32** above, the thirteenth name -- or gate -- of the First Unity (together with the four sections associated with it) is **اكمل** or **كامل**, and at the moment I am not entirely clear how this prayer relates to that name and attribute specifically. However, the handicap here is not having access to any MSS of this First Unity of the *asmā' kullu-shay'* in order to cross-reference and clarify it.

(xiv.) (168-176) is, again, a lengthy prayer and appears to originate in the First Unity of the *asmāʾ kullu-shayʾ*. The rubrication in black heading the piece states, الباب الرابع و العشر من الواحد (presumably this refers to the fourth grade in this gate).

(xv.) (176-190) is yet another lengthy prayer and appears to originate in the First Unity of the *asmāʾ kullu-shayʾ*. The rubrication in black heading the piece states, الباب الخامس و العشر من الواحد الاول في بيان حرف [؟؟؟] الرابع.

(xvi.) (190-196) is another lengthy prayer and appears to originate in the First Unity of the *asmāʾ kullu-shayʾ*. The rubrication in black heading the piece states, الباب السابع و العشر من الواحد الاول في بيان حرف القاف.

(xvii.) (196-202) is another lengthy prayer and appears to originate in the First Unity of the *asmāʾ kullu-shayʾ*. The rubrication in black heading the piece states, الباب الثاني و العشر من الواحد الاول في بيان حرف الدال.

(xviii.) (202-209) is another lengthy prayer and appears to originate in the First Unity of the *asmāʾ kullu-shayʾ*. The rubrication in black labelling the piece states, الباب التاسع و العشر من الواحد الاول في بيان حرف السين [؟؟؟].

(xix.) (209-217), while the rubrication states زيارة لاول عليه بهاء الله الملك الازل, this is not the same piece as item (lxii.) in NO.7 above. In fact this is the first time I have seen this particular item, and it is also not the following footnoted *zīyārat-nāmih* on **Bayanic.com**.⁹⁶ It offers elaborate instructions and prayers for visitation to the resting place of “the first,” here obviously meaning Mullā Ḥusayn Bushrūʿī, repeatedly employing the attribute *bahāʾ* (splendor). This piece may in fact be by Ṣubḥ-i-Azal himself rather than the Bāb, but I leave this question open for now. The item also requires further unpacking (as well as much more careful study), which unfortunately time and space here do not allow.

⁹⁶ <http://bayanic.com/showPict.php?id=visit&ref=5&err=0&curr=5>,
<http://bayanic.com/showPict.php?id=visit&ref=6&err=0&curr=6>,
<http://bayanic.com/showPict.php?id=visit&ref=7&err=0&curr=7> (retrieved 20 September 2016).

(xx.) (217-237) is a series of doxological prayers which the labelled rubrication identifies as, *آيات التي نزلت في يوم العرفة*.

(xxi.) (237-250) is labelled as a visitation prayer for the Letters; and while it clearly is one, sharing much of the same language and employing similar refrains as the others, it is clearly a different piece than those cited above.

(xxii.) (250-258) is another *zīyāra* type prayer. This one is unlabeled. A distinctive feature of this one is its refrains praising the “earth of sanctity” with various divine names and attributes. I wonder if this is specifically one addressing Shīrāz or Shaykh Ṭabarṣī? It appears to form a series with the one above it. Note that the last word on the fourth line of page (258) and the first few words of the following fifth line have been erased.

(xxiii.) (258-267) a prayer whose wording is distinctly like many of those in *panj sha’n*.

(xxiv.) (267-278) is similar to the one above it in that it also looks distinctly like many of the prayers in *panj sha’n*. However, just like the one above, it is not in the lithograph edition, but could possibly be from those missing chapters which are not in that edition.

(xxv.) (278-291) is similar to above (from 284 to 295 and into the following piece the script transitions into *shikastih*). Note the blotch in the middle of page (279) between the eighth and ninth lines which has faded out some words.

(xxvi.) (291-309) is similar to above (at 295 transitions back to *naskhi*). Note the blotch on the second to last line of page (306) which has nearly faded out the second word on that line.

(xxvii.) (309-317) is a visitation prayer (the rubricated heading in black is practically illegible to figure out for whom it may be, but it appears to be for a collective due to the salutation formula being put in the plural case, i.e. *عليهم البهاء*) with its benediction formula put as *بسم الله*. This may be from the *asmā’ kullu-shay’*.

(xxviii.) (317-325) is a visitation prayer whose benediction formula is the same as the majority of the ones in this MS. This one may be one of the Bāb’s addressed to Ṣubḥ-i-Azal or, alternatively, the future Bābī messiah *man yuzḥiruhu’Llāh*.

(xxix.) (325-329) is similar to above.

(xxx.) (329-334) is possibly a prayer of laudation addressed to the first to believe in the future Bābī messiah *man yuẓhiruhu’Llāh*.

(xxxi.) (334-350) is labelled as a general or comprehensive visitation prayer, i.e. زيارة الجامعة.

(xxxii.) (350-358) is a prayer and begins with the benediction formula, بسم الله الانصر الانصر. It appears to be from one of the grades of the chapters of the *asmā’ kullu-shay’*.

(xxxiii.) (358-366) is a *khuṭba* (Third Grade) with the benediction formula بسم الله الانور الانور. It sounds like an item from *panj sha’n*, but it is not. I am not sure why it has been labelled as a *zīyāra* (visitation prayer) because it clearly isn’t. It may have some doxological elements to it, yet it is quite clearly a sermon (Third Grade) and not a prayer, let alone a visitation prayer.

(xxxiv.) (366-373) is a piece with a mix of both the First and Third grades (*āyāt* and *khuṭba*) and begins with the benediction formula بسم الله الابهى الابهى which in *panj sha’n* is specific to the chapters addressing Qurra’tul-‘Ayn. However, this piece does not occur in the First Grade of *panj sha’n* in that chapter. Being a series of both exhortations as well as proclamations (esp. regarding the nature of *qīyamā*) and interspersed with doxological refrains throughout, it actually commences on the first line following quite closely the Arabic Bayān. This may be another one in here specifically by Ṣubḥ-i-Azal particularly given the line on (369) stating, ما عرفوا الله ربهم الذين هم قاتلوه و الا هم عليه لا يستكبرون “They did not recognize God, their Lord, those who killed Him, otherwise they would not have shown arrogance towards Him...” (my trans.) Unless Imām Ḥusayn (ع) or Quddūs are intended here, this quoted line is obviously in reference to the execution of the Bāb in Tabrīz on 8 July 1850. On the ninth line of the second page (i.e. 367) the epithet ذات حروف الثمان (the Essence of the Eight Letters) is used as a self-identification, and employed a few more times thereafter as well, which would tend to bolster further the case that this piece is in fact authored by Ṣubḥ-i-Azal.⁹⁷ Now, based on the evidence of one of our Bayānī correspondents in Iran, and on the authority of Ṣubḥ-i-Azal himself, in a letter by

⁹⁷ When ‘Yaḥyā (spelled with three yā’s ي – with *fatha* over the first and *tashdīd* on the final yā’-- rather than the standard two) *Nūrī*’ is spelled out يحيى نوري, it also possesses precisely eight letters.

Ṣubḥ-i-Azal from the Cyprus period (1869-1912) to a correspondent he had revealed that during the Baghdad period (1852-1863) -- per the instructions of the Bāb to him in the longer testamentary epistle -- he had actually written a complete unity (chapter) of the Arabic Bayān during that era, and that his Bahā'ī enemies had taken one copy with them to Palestine among the tomes of other Bābī works they had made off with.⁹⁸ That said, in every instance this item resembles the Arabic Bayān. Its diction, turns of phrase and refrains follow the same pattern. It also echoes points and ordinances in the Persian Bayān which are not contained in any of the eleven unities of the Arabic Bayān by the Bāb. Given this, here I submit the hypothesis that this particular piece is in fact the very same twelfth unity of the Arabic Bayān that Ṣubḥ-i-Azal mentions composing during the Baghdad period. The false title as a *ziyārā* (visitation payer), I believe, is deliberate to put off the proverbial non-initiate; or, it may have been put in by someone else. The only thing working against this theory presently is that the section divisions (*abwāb*) are absent, although we point out that the very First Unity (*wāḥid*) of the Arabic Bayān also does not contain these section divisions.

(xxxv.) (373-388) is another piece with a mix of both the First and Third grades (*āyāt* and *khuṭba*), and begins with the benediction formula, بِسْمِ اللَّهِ الْأَزَلِ الْأَزَلِ, which is repeated twice.

However, this is not item 59 of **CUL Browne Collection BBF.3 (now F.23)**, which is the longest of the testamentary epistles of the Bāb addressing Ṣubḥ-i-Azal.⁹⁹ This is a very similar doxological piece in tone and style but without any of the testamentary content. After their benedictions, the two pieces also begin differently and offer divergent content. Ours here commences as انا الله لا اله الا انا الازل الازل اني انا الله لا اله الا انا الاقدم الاقدم whereas the other one starts as اني انا الله لا اله الا انا الواحد الوحيد اني انا الله لا اله الا انا الصمد الصمد. This item has also falsely been labelled a *ziyāra*.

(xxxvi.) (388-398) is a prayer with a standard formula appearing in both *asmā' kullu-shay'* and *panj sha'n* but with the same benediction formula occurring throughout most of this **MS**.

⁹⁸ Private correspondence, 2016.

⁹⁹ <https://www.h-net.org/~bahai/notes/vol7/BABWILL.htm> (retrieved 21 September 2016) and my translation <https://www.mediafire.com/?u9qobl84urp4t43> (uploaded and retrieved 21 September 2016).

(xxxvii.) (398-412) is similar to above.

(xxxviii.) (412-419) is similar to above with the exception that it's benediction formula is instead *بسم الله الاعظم الاعظم*.

(xxxix.) (419-427) is similar to above and with the same benediction formula. Pages (421) and (422) are missing. Following pages (419 & 420) the MS then skips to (423 & 424).

(xl.) (427-438) is similar to above but with the standard benediction formula in this MS.

(xli.) (438-441) is similar to above.

(xlii.) (441-444 *fin.*) is similar to above.

11. PDF marked Book 56

With 14 lines per page; and at 286 Pdf pages (with two pages per scan); this is a complete copy of the Bāb's commentary on the *sūrah* of Joseph (12) (*aḥsan al-qīṣṣāṣ/qayyūm al-asmā'*) from *sūrah* 1 (*al-mulk*) to the end of *sūrah* 111 (*al-mu'minīn*). Copied in Ṣubḥ-i-Azal's Arabic *naskhi* hand. No pagination. Rubrications in black. No date.

12. PDFs marked Book 57 & Book 64

Both appear to be complete versions of the *kitāb-i-jazā'*, and on a cursory comparison between them seem to be identical but just transcribed in the two different handwriting styles of Subḥ-i-Azal. The **Bayanic.com**¹⁰⁰ and **Princeton** versions (No. 222, now **Islamic Manuscripts, Third Series, Vol. 9**)¹⁰¹ – i.e. the only other two known texts we have of this and both of which were copied in the hand of Mīrzā Muṣṭafā Kātib on separate occasions -- are incomplete versions as the copyist himself admits at the end of the text of the **Bayanic.com** version in the left-hand margin as a note above his colophon, i.e. that he did not have the

¹⁰⁰ <http://bayanic.com/showPict.php?id=jaza&ref=0&err=0&curr=0> (retrieved 6 September 2016).

¹⁰¹ See http://libweb5.princeton.edu/visual_materials/Babi/Islamic%20Manuscripts%20-%20Third%20Series%20-%20no.%209.pdf (retrieved 6 September 2016).

entire work in his possession at the time of transcription.¹⁰² Both **Book 57** and **Book 64** are in the handwriting of Subḥ-i-Azal. **Book 57** is in Subḥ-i-Azal's *shikastih* style whereas **Book 64** is in his Arabic *naskhi* one. The two **MSS** are also inclusive of other material from the Bāb I have seen elsewhere, i.e. prayers and doxologies. The question is whether these items are an intrinsic part of the complete text of the *kitāb-i-jazā'* or not, i.e. whether they are merely an appendix to the main text or an integral continuation of it. Both texts do not seem to cut off or to terminate until the conclusion of the **MSS**, so most likely they are an intrinsic part of it. And since these two **MSS** appear to be the only two complete **MSS** versions of *kitāb-i-jazā'* I have seen, a more detailed analysis of these assorted items between the two **MSS** (i.e. to decide whether they are part of the text or appended to it as extrinsic elements) will be left for a future discussion. They are more than likely a part of it because one of the inventory's of the works of the Bāb by Subḥ-i-Azal provided to Browne, and which is recorded in *A Travellers Narrative Written to Illustrate the Episode of the Bāb*, vol. 2 (*ibid.*), suggests that originally *kitāb-i-jazā'* came in two volumes. **Book 57** contains 236 **Pdf** pages (at two pages per scan) whereas **Book 64** contains 257 **Pdf** pages (at two pages per scan). Both are at eleven lines per page. Neither **MSS** has pagination. Rubrications in black for both. Both **MSS** contain no date.

13. Folder with the PDF marked **Book 67**

With fourteen lines per page; and at 103 **Pdf** pages (with two pages on each scan; final, left-hand page blank); this is the second volume of the Bāb's *tafsīr sūrat'ul-baqara* and appears to be similar -- albeit defective in a dozen instances -- to the three **MSS** of this second volume in the hand of Riḍvān-ʿAlī held at the British Museum Library and the Bibliothèque nationale of Paris, i.e. **Or. 5277**, **Arabe 5805** and **Arabe 6610**. In Subḥ-i-Azal's *naskhī* hand. Rubrications in black. Watermarks. No pagination. No date.

¹⁰² **274** in the **Bayanic.com** text; **137** in the double-paged version of the same scan sent to me in 2005.

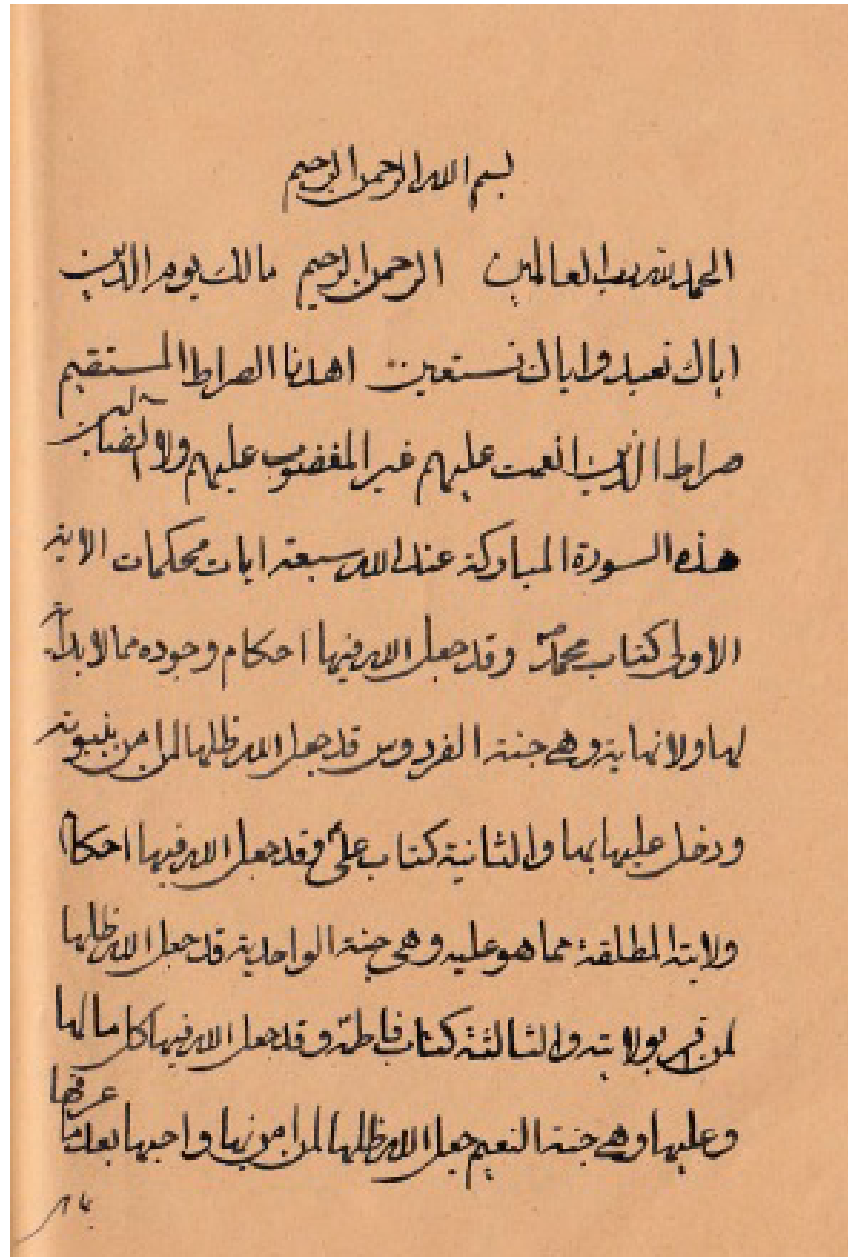
To be continued in **Part II: The Works of Şubḥ-i-Azal**

وماتوفيقى الاباسه

31 October 2016
Berlin, Germany

Appendix: Facsimiles of Content

1.

Incipit: PDF in the folder marked تفسير سورة حمد

على الرسلين والمحمد بن عبد الله
 بسم الله الرحمن الرحيم الحمد لله الذي جعل طراز الواح كتابه لا ذ
 النقطة التي عرفت بعد ما شئت وقد رت قبل ان فضت وما ذنت
 حينما اجلت واحكمت فلاح ما بلوح جوهريات كينونات ^{للمشقة}
 في حقايق اهل الاهوت ليعرف كل الممكنات في مقام عرفان ^{لله} الصفات
 بما تجل الله في مقام عرفان ظهور الذات بانه لا اله الا هو في الالوه
 لم يبق في شأن مع غيره ولا يمكن في الامكان ذكر من قبله اذ نشأ
 لهو الذاتية الذاتية التي هي بكونيتها مقطعة البدايات ^{مقام}
 العرفان وسلسلة سبل الايات عن مقام البيان اذاها كما
 عليها لا يفي احد كينونيتها ولا وصف انسائها ولا نعت صمدانيتها
 اذ ما سواها قد وجد في مقام الامكان بالابداع وذوها في مقام

تفسير سورة
التوحيد

بسم الله الرحمن الرحيم

الحمد لله الذي نزل الام في الكتاب على فذة غير معدود فاشهد
لا اله الا الله كما هو اهله وسنة مودون ان بقدر احد ان
كيف هو الا هو سبحانه وتعالى عما يصفون واشهد الحمد والثناء
بما شاء الله وفذ لم انه هو العزيز الودود وبعد قد قرئت كتابك
واطلعت بحسب عايتك وان الان اجبتك فيما سئلت من تفسير
التوحيد فاعرف حق طائر الله عليك من جانب الفضل في توحيد
فان الله قال وقوله الحق وما قدر الله الا الحق فذره فاعلم ان هذه
السورة روح القرآن وعليه القافية في نزول السيرة وعليها
على الكلمة من كل ما وقع عليه اسمي فاستعد للقارئ فان
الا حار ويب وان تجليات ابام الظهور اسرع من كل شيء وان
ما اراد من اظهار التوحيد الا كلمة لنبيح لاسمها الا كلمة التوحيد
والله اعلم

5.

الذهبية بسم الله الرحمن الرحيم
 الحمد لله الواحد لا اله الا هو القهار الصمد الوالد الدائم مجبار
 توامح المتكامل المختار والمقتدر العادل الغفار الذي خلق ما بين
 اسرار المقربين من الابرار الذين يتفرون على سرائر الخرافات
 عرش اللاهوت ويجوز له ما في الاسماء والصفات بما لا
 في كبريات الانوار بحكم الاختيار والحمد لله الذي فتح باب الحق
 على قلوب اصافين من اهل العار والبشر المحججين من اجل
 السناء الذي جعل الله عز وجل فيهم فصيات الثالثة من اجنة
 الجبروت وقدر الله لهم دار القراء فيها تنقي الاختيار عن ساحة
 رطلته

بسم الله الامنح الاقصر

تسبح وتقدس بباطن قدس عز مجده سلطانی را لایق که لم یزل ولا یزال و کلمت نیست
 خود بگوید و لم یزل ولا یزال بعلو زلیه خود منعالی از ادراک کل صفت خلق
 این عرفا خود را در شیخ الامیر کل از عرفا و تاجی خود بگویند انفس او اذ لم یزل متعالی
 از قدر البشر و خلق و همه کل را با شایسته کل بگویند فطرت قدر کنند ز او در يوم
 قیامت باینده نیست از برای او عدل و نه کفر و نه شه و نه فری و نه مثالی بدست و نه
 بلیک الیه میت خود و متغیر بگوید بساط رویت خود شایسته او را چنان
 و ملکیت که بشناسد او را حق شناس حق زبیرا که آنچه اطلاق شود را او
 ذکر شریف خلق و همه او را بلیک شایسته خود و تاجی بگویند انفس او در عوالم و خلق
 ابی موفد

7.

من كن بهما مكر
 بالرفيع الفير
 الباب لعاشر من الواحد الثاني من الشهر الثاني من سنة
 في معرفة اسم الرفيع وله اربع مراتب الاولى في الاول
 بسم الله لا رفع الارفع
 الله لا اله الا هو لا رفع الارفع قل الله لا رفع فوق كل اذا
 ارتفاع لرفيعه ارفع عنك سلطان ارتفاعه
 لا في السموات ولا في الارض لا ما بينهما ان كان ارتفاعا
 رفيعا سبحان الله بسبحه في السموات والارض وما
 بينهما فاكر له ساجدون سبحان الله بسبحه في السموات
 والارض وما بينهما فاكر له قانتون سبحان الله بسبحه
 في السموات والارض وما بينهما

بمثلا ما ينفع عفا ذوا احد الفرقان كل من ادعى من
الله كل يو احد البيات لهذا نجي يوم القيمة لا باجرا
دينك هذا ما وصيتك ثم كل من لا اذ يكون
من الممتدب وقد دخلت غفرك في الرضوا من
اول الله الا اوله الى يوم من يظهر الله تلي ذلك
الرضوا الاكبر ولا تحب فيه من شئ الامام يكن له من
ولا كهو ولا شبه ولا قري لا مثال وانك ستدرك
لقا ربك يوم القيمة الله قد خلقت لي بنفي اذ يحل
مكل ما عندك عبر يرتفع على امناه بمثل ارتفاع ام
الاوهبة على اير الاسماء على هذا قد خلق الله
ليظهر نبي يلى الله في يوم القيمة مكل شئ منظر الوهبة
ارفع

الباب الاول من الترتيب
 الخامس من الشهر الخامس من السنة في معرفة اسم الله
 وله اربع مراتب الاولى في الاول بسم الله الاخر الاخر
 الله لا اله الا هو الاخر الاخر قل الله الاخر في كل
 فاقتر لوقاء ان يتبع عو بملك كطافخه من
 احد في السموات والارض وما بينهما انه كان
 فخار اخر اخيرا سبحان الله سبحانه في
 السموات وفي الارض وما بينهما ما كل له سبحانه
 والحمد لله سبحانه في السموات وفي الارض
 منسوخ

8.

بِسْمِ اللَّهِ الْأَلَهِ
 أَنِّي أَنَا السَّلاَهِةُ الْإِلَهِ الْأَلَهِ الْأَلَهِ بِسْمِ اللَّهِ الْأَلَهِ
 الْإِلَهَ بِالْإِلَهِ الْأَلَهِ بِسْمِ اللَّهِ الْمُؤَلَّهِ السَّلاَهِةُ
 الْإِلَهَ الْأَلَهِ السَّلاَهِةُ الْإِلَهَ الْمُؤَلَّهِ السَّلاَهِةُ
 الْإِلَهَ الْمُؤَلَّهِ الْإِلَهَانِ السَّلاَهِةُ الْإِلَهَ الْمُؤَلَّهِ الْمُنَالِ
 وَسَلْبِ الْإِلَهَانِ السَّمَوَاتِ وَالْأَرْضِ مَا بَيْنَهُمَا وَالْإِلَهَ الْإِلَهَ
 وَسَلْبِ الْإِلَهَانِ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَالْإِلَهَ الْإِلَهَ
 مُنَالِ وَسَلْبِ سُلْطَانِ الْوَهْتِ سَمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
 الْإِلَهَ مُؤَلَّهِ مُنَالِ قُلْ سَلْبِ سَمَوَاتِ كُلِّ ذِي إِلَهِ لَنْ يَفْذَرَنْ يَمْتَنِعَ
 عَنْ مَلِكِ سُلْطَانِ آءِلَهِ مِنْ أَحَدٍ لَافِي السَّمَوَاتِ وَلا فِى الْأَرْضِ وَلا
 مَا بَيْنَهُمَا إِنَّكَ الْإِلَهَ الْإِلَهَ الْإِلَهَ قُلْ سَلْبِ سَمَوَاتِ كُلِّ ذِي إِلَهِ
 لَنْ يَفْذَرَنْ يَمْتَنِعَ عَنْ إِلَهِ الْإِلَهَانِ آءِلَهِ مِنْ أَحَدٍ لَافِي السَّمَوَاتِ
 وَلا فِى الْأَرْضِ

Incipit: The folder marked NO. 7

الصيغة الرابعة

في شرح دعائه في زمان الغيبة

الباب الاول بسم الله الرحمن الرحيم في خطبة الانوار

الحمد لله الذي شهد بذاته لذاته ان لا اله الا هو الذي
قد علا بجلوه نفسه على كل شيء واشهر من علوه ظهوره عن
كل شيء الذي كان لم يزل كان بلا ذكر شيء والان بمثل ما كان
لم يزل معه ذكر شيء اله فرد في يوم الذي قد جعل العلم وصف
عباده والقعدة شان اوليائه وهو الاول بلا علم شيء
والاخر بلا ذكر شيء والظاهر بلا خلق شيء والباطن بلا حكم
شيء ان قلت انه هو هو فكذبني الابداع واهلها بان لا
يعرف بغيره ولا يوصف بخلفه وان قلت انت انت فخذ في
الاختراع وما يقابلها بان لا ينفك بالمعروفة ولا يشار
بالغيبوية فبجانة تعالى قد دل ذاتك بذاتك وبشيء
اذا لست بانك وسد عن نفسك لخلفه بنفسه وحجب بكينته
لعباده من قال هو هو قد دل الهاء بالانشاء والواو

الافتاء

بِسْمِ اللَّهِ لَا مَنَعَ الْإِقْدَ
 يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا هُوَا يَا اللَّهُ يَا حَيُّ يَا اللَّهُ يَا قَدِيرُ يَا
 اللَّهُ يَا رَبِّ يَا اللَّهُ يَا عَزِيزُ يَا اللَّهُ يَا مَحْبُوبُ يَا اللَّهُ يَا قَاسِمُ
 يَا اللَّهُ يَا ظَاهِرُ يَا اللَّهُ يَا فَرْدُ يَا اللَّهُ يَا مَمْنُوعُ يَا اللَّهُ يَا
 مُمِيزُ يَا اللَّهُ يَا قَيُّوْمُ يَا اللَّهُ يَا قَامُ يَا اللَّهُ يَا حَقُّ يَا اللَّهُ يَا
 عَلَامُ يَا اللَّهُ يَا طَيْفُ يَا اللَّهُ يَا مَنَعُ يَا اللَّهُ يَا قَدُوسُ
 اللَّهُ يَا رَحْمَنُ يَا اللَّهُ يَا رَحِيمُ يَا اللَّهُ يَا عَلِيمُ يَا اللَّهُ يَا مَلِكُ
 يَا سُبُوحُ يَا اللَّهُ يَا سَلَامُ يَا اللَّهُ يَا مُؤْمِنُ يَا اللَّهُ يَا
 يَا اللَّهُ يَا عَزِيزُ يَا اللَّهُ يَا جَبَّارُ يَا اللَّهُ يَا مُتَكَبِّرُ يَا
 يَا اللَّهُ يَا خَالِقُ يَا اللَّهُ يَا رِزْقِي يَا اللَّهُ يَا مُصَوِّرُ يَا اللَّهُ يَا
 يَا اللَّهُ يَا خَرُّ يَا اللَّهُ يَا ظَاهِرُ يَا اللَّهُ يَا بَاطِنُ يَا اللَّهُ يَا حَلَدُ
 يَا سَمِيحُ

بسم الله الرحمن الرحيم
 الحمد لله الذي نزل الكتاب على عبده ليكسر للعالمين سراجها
 ان هذا صراط على عندك بالحق قد كان في ام الكتاب على الحق
 القيم مستقيا وانه في ام الكتاب لدينا على وعلى الحق الاكبر
 قد كان عند الرحمن حكيا وانه الحق من عند الله وعلى الله
 الحق الصديق قد كان في ام الكتاب حول الطور مستورا ان هذا هو
 الحق صراط الله في السموات والارض من شأنا انخذ الى الله الحق
 سبيلا ان هذا هو الله القيم وكفى بالله من عند علم
 الكتاب شهيدا ان هذا هو الحق بالحق على الكلمة الاكبر من الله
 القديم قد كان من حول النار مبغونا ان هذا هو الله في السموات
 والارض وعلى الار البديع بابدى الله على قد كان بالحق في ام
 الكتاب

[illegible]

13.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 سُبْحَانَ الَّذِي يَخْلُقُ كُلَّ شَيْءٍ بِأَمْرِ إِيَّاهُ إِنَّ كُلَّ لَهٍ عَابِدٌ لَهُ هُوَ
 الَّذِي فِي قَبْضَتِهِ مَلَكُوتُ كُلِّ شَيْءٍ يُحْيِي وَيُمِيتُ وَإِنَّا إِلَهُهُ
 مُنْقَلِبُونَ هُوَ الْفَاضِلُ الْغَنِيُّ خَلَقَهُ وَهُوَ الْعَزِيزُ الْحَكِيمُ وَ
 أَنَا نَسْتَعِينُ بِاللَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ
 الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ وَإِنَّا لَنَتَعَبَنُ
 بِاللَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ
 وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ وَإِنَّا لَنَتَوَكَّلُ عَلَى اللَّهِ رَبِّنَا الرَّحْمَنِ
 السَّمِيعِ وَالْأَعِزِّ وَمَا بَيْنَهُمَا رَبِّ الْعَالَمِينَ فِي كُلِّ حِينٍ وَقَبْلَ
 حِينٍ

بسم الله الرحمن الرحيم
 الحمد لله الذي بامر ونجليب الالهونيا كينونيا لها لها الهافا
 الجنيمات وافترقت المفترقات واختلفت المختلفات وافترقت
 المتفاوتات فحكما والحمد لله الذي باذنه تلسلت البحرينيات
 بذاتهما منها عنها الهافا شقيت المشاوقات ونور المشورات
 وانعكست المنعكسات وقدرت المقدرات في شأها والحمد لله
 الذي بحكمته تدونت الملكويات لها لها عليها وانفعت المنفعات
 وافصلت المفصلات واحكمت المحاكمات وافترقت المفترقات
 في ظلالها والحمد لله الذي بقوله خففت الخففات ونعكت النعكات
 وقطعت المنقطعات في الواح الباقوت على قعر طماميم اخرا الناقوت
 لشرق ما اشرفت وبلوح ما الامت وعلج ما انجلج وسلسلا
 ما تلسلت وبفضل ما انفصلت وبفرق ما افترقت وبكعب

